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Saml A. Jones, M.D.
Englewood
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GENERAL AND SPECIAL
THERAPEUTICS
OF
MENTAL DISEASES
AND
Psychical Disorders,

COMPILED AND EDITED ACCORDING TO

HOMŒOPATHIC PRINCIPLES,

BY DR. G. H. G. JAHR.

TRANSLATED

BY JOHN M. GALLOWAY, M.D., EDIN.

MANCHESTER: HENRY TURNER, 41, PICCADILLY.

NEW YORK: WILLIAM RADDE, 322, BROADWAY

PHILADELPHIA: RADDEMACHER AND SHEEK.

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MDCCCLVII.

SPECIAL THERAPEUTICS,
ACCORDING TO
HOMŒOPATHIC PRINCIPLES,

BY
DR. FRANZ HARTMANN.

Third Edition,

REVISED AND GREATLY ENLARGED.

THIRD VOLUME.

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TRANSLATOR'S PREFACE.

AFTER such an extensive Introduction by the Author, it would be but needless repetition on my part to enter on a description of the character and object of the present work. The successful manner in which the Author has combined his own system with that of Hartmann is, in itself, a prominent feature, and especially worthy of remark. It could have been no easy matter to have completed the labours of another under such circumstances, but this Dr. Jahr has, as it is generally thought, fully accomplished. It is the only work hitherto published on the homœopathic treatment of mental diseases, and it is trusted that it will be found an excellent guide in practice. With regard to the Translation, every pains has been taken to render the meaning of the Author as literally, and, at the same time, as clearly as possible, and while errors may, doubtless, be observed, it is hoped that they are neither of a nature to interfere with its utility, nor such as indulgent critics may not overlook. I sincerely regret its late appearance, which has arisen from circumstances in themselves wholly unavoidable. Should this translation prove useful to such of my pro-

b

fessional brethren as may be unable to study it in the original, I shall feel my endeavours to serve them have been amply rewarded. I take this opportunity of tendering my warmest thanks to Dr. Hayle, of Newcastle, for kindly undertaking the revision of the Introduction.

J. M. G.

Manchester, Dec. 1856.

PREFACE.

CERTAINLY I never before presented a work to the public in greater fear than the present. A work of this kind having become desirable fifteen years ago, I took up my pen a hundred times to commence it, and a hundred times threw it down again, in vexation at the difficulty of satisfying all the demands made upon me for its compilation. Some wanted merely a copious repertory of the pathogenetic effects of the medicines, and their curative indications; others, a system of therapeutics, according to the form and plan of the old school; lastly, others, the pathology and nosology of these diseases only, with merely a nomenclature of the so-called specific remedies for every form of each erected by the old school. That no one, in the face of such contradictory demands, could possibly please one party without seeing himself exposed to the attacks of the others, is evident, and every man of intelligence must perceive, that, if I were to keep my promise, given in the year 1840, of compiling a work on the therapeutics of mental diseases, nothing remained for me, in such a state of affairs, but to arrange the work entirely according to my own ideas. This, then, I have done; I openly

confess, however, that had I absolutely followed out my own views, I certainly should have confined myself merely to a very copious repertory. But, however the specificists in the Hygea, and, with them, Lobethal of Breslau (Allg. hom. Zeitung, 1839), may, in the pride of their conceit, sneer at works of that kind, and allow the reward of immortality to *therapeutics* only; such decisions are, and remain always merely proofs of a very superficial view of the matter, and a less than school-boy like comprehension of the true problem of our school. But in what does this problem consist, if it be not in this, to offer those who already possess, or ought to do, a sufficient knowledge of pathology, diagnosis, and general therapeutics, with the means of recognising the suitable remedy in each present case, or, in other words, to furnish the *indications* appropriate which each is suitable in cases that may occur. As, however, these indications can not be determined by the names of diseases, as the *novices* imagine, but are so defined by certain particular symptoms, that they are universally effective wherever these occur, without any reference to the *name* of the disease, and, consequently, *each* remedy may be successfully applied in *each* disease, if it be indicated by the particular symptoms answering to it: it follows that a good *repertorium*, compiled as a *general* and *particular system of indications*, is, after all, the best *therapeutic* aid that we could desire for truly rational practice, based on the nature of the case, and, consequently, *scientific*. *Hartmann's* truly immortal merit does not, as Lobethal

imagines, consist in the fact of his having composed a *system of therapeutics*, but in the inimitable *masterly* manner in which he solved so difficult, thankless, and irrational a question, and has answered the senseless demands of *allopathizing* beginners in Homœopathy in the true spirit of our school. I never take his excellent work into my hand without experiencing the most sincere respect for the circumspection, the profound knowledge of remedies, the power of discrimination, and the correct tact of the dear departed one ; never can I, however, lay down his book without repeating to myself anew, that even the best system of therapeutics (and that of Hartmann will remain pre-eminently such, in spite of all rivals) is, after all, still not what the practitioner and even the novice requires, in order that they may never find themselves helpless, inasmuch as, although such an one would certainly be able to point out to them how they have to proceed in their search for the right remedy in cases that occur, at the same time, however, can never render assistance in every conceivable case, without being guilty of endless repetitions, and will have to introduce, in every disease, the whole *Materia Medica*, if it is to meet all possible complications and changes in the form of the disease. Notwithstanding this, however, beginners, who come over to us from the old school, desire at first a system of *therapeutics* only, in which they require merely to look for the diseases, learned in the lecture-room, and to read off the remedies furnished there, in order to find, without further trouble, what they

need for the moment ; and without expressing their ideas in proper terms, they, at the same time, demand that of a system of therapeutics which can be fulfilled by a repertory of the indications only, inasmuch as they would expect to find advice and information in every conceivable case in such a book. To unite, as far as possible, *therapeutics* and *repertorium*, in their general and particular requirements, appeared to me, therefore, the only practical resource in the compilation of the present work, if it is to be really useful to beginners, and with this view this work has been written. Whether I shall then, have made it to please one of my readers is a question whose solution I must expect from the public, and which, as before remarked, I look forward to not without misgivings. This much only I may say, that I have compiled the strictly therapeutical part, i.e., the indications for the finding of the suitable remedy, as well in general as in particular, with great care and consideration of all the circumstances, and thereby, in spite of my former labours in this department, have endeavoured to contribute one more means in this direction for facilitating the homœopathic treatment of mental diseases. In the etiological and symptomatological part also of these diseases, and their separate forms, I have, with great conscientiousness, used all the diligence which their correct, clear, and striking representation seemed to me to require, and in spite of the brevity with which I have endeavoured to indicate their features, I have given myself great trouble to leave out nothing which

might contribute to characterise the different forms, and to facilitate a comparison of these with the forms of medical disease adduced. While, however, even the most declared Anti-Hahnemannists among our specificists must do me the justice, in this point, of admitting that nothing essential, which modern times has furnished for the pathology of mental diseases, has been overlooked by me; they will not fail, however, the more eagerly to bring me into court for having, so far from submitting myself to the tyranny which would subject our school, in the representation of diseases and their forms, to Peter Frank, Schmalz, or some other school authority, on the other hand wilfully ventured not only to follow my own plan, but to subject the matter introduced from these authorities to a sort of criticism. For certain critics, who yet call themselves Homœopathists, think it highly creditable to attack Hahnemann, and his so-called imitators, and often, at the same time, attack, in every direction, with great fury, all his disciples who do not accept, unconditionally, and with folded arms, the authority of the old school, in everything in regard to the forms, division, and names of the diseases. They call that, some out of Jesuitism, others out of pusillanimity, "paying the honour and acknowledgment due to the old school," showing that we, on our side, are far from respecting too lightly its so-called science, but rather, on the contrary, like true school-boys, most submissively have got it off by heart, and, as a penal task, have humbly submitted our literally correct copy of it

before their judgment-seat. In respect to this I must openly confess once more, that however greatly such tyranny aggravates me, I would still, perhaps if only for the sake of peace, have subjected myself to it, if it had been at all possible. But however I might have desired to try, I could not do it. For, overlooking altogether the fact that I did not know which of the school authorities is the law-giver, whether Heinroth, Esquirol, Hasse, Jacobi, Hofbauer, or others; I am, besides, so unhappily organised, that in everything relating to authentic *facts* and *credible observations*, I am both able and willing to copy, word for word; on the contrary in everything concerning mere opinions, views, and conceptions, I feel involuntary called upon to think for myself, and I cannot rest until I have at last formed and pronounced my own, in the confusion of the different opinions. And I could so much the less omit this, in this work, especially as mental diseases were to me exactly the subject the most attractive among all others of the medical profession, since my boyhood, and on which I had often and deeply meditated, read much and observed, before my having undertaken the present work made a renewed and radical study of the subject an especial duty. The more I looked into the subject, however, the more attractive it became to me, and the more diverse the views I met with in my path, the more, in proportion, I revolted at the constraint which certain critics would impose on our authors on therapeutics, and I could not do otherwise than burst my chains. As, how-

ever, this battle with myself lasted till the moment in which I wrote the subsequent pages for the press, traces of it could not fail to exist in the composition of the work, and I could not easily make an important step forwards, without previously once more allowing myself to be drawn into a dispute with my opponents, and fighting my way to a certain and sure footing on the ground on which I desired to tread. Those of my readers who think justly, will give me credit when I tell them that none of the views and absurdities which I have met, here and there, are mere chimeras, but that the majority of them, not only here and there, but for years, have wounded my ears in oral communications, and offended my eyes in published tracts and works, and that it was high time to answer them, once for all, so far as they related to the present subject. Many things I have said, not only once, but repeatedly in different places, because I cannot suppose that every one will read a book quite through, from beginning to end, as many merely turn a few leaves over, here and there, and then express their dissatisfaction, when they come in this unconnected way, to parts that appear to them extraordinary. For such readers one and the same unusual procedure must anew be justified at each repetition to take away all ground for idle and unnecessary criticism, and as the Hygea has indulged in for years. The intelligent, thoughtful, serious critic will find enough, without this, to object to, such, however, I greet in advance, with friendly hand, however sharply he may deal with me,

since he will, with all unprejudiced readers, in spite of every deficiency of the present work, still perceive that I have not taken a single step, nor made a single stroke with the pen without serious consideration, that indeed my subject has been a labour of love, and, consequently, I can only render to him who shows me the right way, where I have gone wrong, my most hearty and sincere thanks. May there be very many critics of that kind, who, out of love for science, may subject the various views I have expressed to a serious and radical treatment, that would be to me the most flattering reward for a work of almost fifteen years.

G. H. G. JAHR.

Paris, 29th September, 1854.

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INTRODUCTION.

INTRODUCTION.

I.

OF all the branches of medical science, and of anthroposophy, there is perhaps none which claims a higher and more lively interest, than mental diseases, those disturbances of the vital power, which may strip man of his highest powers, and precipitate him with one blow, from the highest grade of rational beings, below the lowest of irrational animals, inasmuch as they deprive him not only of his powers of judgment and his perceptions, but also of his inmost and holiest feelings, invade his individuality, to the innermost depths of its essence; and as to character, passions, conscience and consciousness, convert him into another person, and in whom often no trace of the former individual continues to exist. Well may we, therefore here with justice inquire if any where, into the essence of these phenomena; into that which makes their appearance possible, and constitutes their existence as the life of the soul, but especially into the means by which they may be avoided, or after their invasion be arrested, and the disordered powers of the mind restored to their equilibrium. The ancients were already acquainted with these diseases: Hippocrates cites numerous examples of phrenzy and acute mania; and in the first books of the bible, several instances of mental disorder are related to us, amongst which, that of king Saul, whose paroxysms of fury were quieted by musical sounds, is known to every child. In Areteus, Celsus and Celsus Aurelianus, we find many chapters which are occupied with the description and the mode of treatment of these forms of disease; and the Greeks also, after Hippocrates, devoted to them particular attention. How

much attention the cases known at the time of Christ, as instances of possession, and the so-styled bewitched, transformed, and vampires, of the middle ages attracted, is matter of notoriety. Notwithstanding this, it was reserved for more modern times, for nearly the end of the last century indeed, first to devote to this branch of medical science, the attention it so well deserved, to make the science of mental disorders a distinct branch of study, and to raise them to that rank which they at the present day properly occupy. What Pinel and Esquirol did in France, was done afterwards in Germany, subsequently to the labours of Greding, Weikart, and Langermann, by Reil & Hofbauer, who were followed in still later times by Heinroth, Harper, Schubert, Beneke, Ideler, and in another direction, by Nasse and Jacobi. The English also were not behindhand in this general attempt, and furnished through their highly practical works, excellent material for the continued advancement of the science. After all these varied exertions, since Pinel's first appeal, many chains it is true, have fallen from those unfortunates, who had been obliged to end their days far from human society, shut up like wild animals. Many prison doors also, since that time have been opened to admit, if not deliverance and liberty, at least consolation and relief; and indeed in respect to their psychical and dietetic treatment, we must not overlook the great progress of the times; though it must be allowed that here, and particularly as regards the medico-pharmaceutical treatment of these diseases:

" Yet much remains undone, up, be doing,
 " The world will acknowledge it ! "

Since *to cure*, with precision and certainty, these diseases, remains still the chief and highest problem of the science. And how it stands with regard to this desideratum, in the manuals of the old school, and especially in such of those as have not sought to enlighten the darkness, with rays borrowed from the sanctuary of our school, every practitioner, who in difficult cases has sought counsel and information from them, well knows. Will *homœopathy* be able, by the light of her doctrines and rules, to furnish us with a surer guide in this department, than previous systems? We hope it will turn out as we wish; the object of the present work is to contribute to the solution of this question.

II.

As is well known to all medical practitioners, the boundaries within which homœopathy diverges from the dogmas and principles of the old school, by no means include the entire department of all medical science and observation, but *therapeutics* only, and with respect to the latter particularly those theories and rules only, which refer to the treatment and cure of the disease, by means of drugs. Everything which relates to medicine in general, whether as regards knowledge, doctrine, or experience in the departments of anatomy, pathology, etiology, and diagnosis, belongs consequently neither to one nor the other school exclusively, but to medicine in general, and must be presupposed, not *may* be or ought to be, but *must* be presupposed of each writer, whether of the homœopathic or allopathic school, as already acknowledged and settled before him, unless it be his intention at the same time to write a new nosology and pathology of his subject. But as this does not and cannot lie within our object, because we expressly undertook merely to fill up *the deficiencies*, which the remarkable progress of psychiatry in later times, has in a *therapeutical* point of view always left; we are enabled here also, without touching upon the *pathology* of mental diseases, to restrict ourselves to pointing out the pathognomonic symptoms and the medical means indicated by them in each case. This would not only be in accordance with the demands of brevity, but also with those of logic and consistency; for what certain critics of our school have fancied about its being the first duty of every writer on therapeutics to reproduce and redigest whatever may have been said about his subject, on pain of being set down as an ignoramus and despiser of all science, requires no refutation. We should therefore have wasted no time here on such frivolous and *highly unscientific* demands as these, but have at once proceeded to supply the above mentioned deficiencies, had our subject presented any established facts with regard to the objects of cure which might have been set down as *generally* received, and which might have served as a basis for the therapeutics. But if we review what has been contributed since the commencement of the century, and especially during the last thirty years, to the domain of psychiatry, we cannot escape the conviction, that notwithstand-

ing the remarkable and valuable progress of its pathology and diagnosis, this science is still far from having a firm, sure, generally-received basis, upon which each writer on its therapeutics can at once ground his method without fear of leaving his readers in uncertainty as to the particular object of cure, presented by each particular form of disease spoken of. To get rid of this inconvenience there certainly remains no other course than to precede the therapeutical part of our work by an examination of the different books and treatises on nosology and pathology, and then extract and arrange in characteristic types for each form whatever has been approved by experience and general reception, and out of these materials to construct a proper *practical* system available for a *generally* useful therapeia, for the assistance of the reader and the right understanding of particular forms. But however far it may be from our intention, even had it been possible, to have written on this occasion a perfect and comprehensive pathology and etiology of mental diseases, we shall be equally far from quite passing over points appertaining to those sciences, were it only to express our own opinion on those of them on which authors are yet divided, and to enable the reader rightly to comprehend the point of sight, from which we started in the composition of this manual of therapeutics, and clearly to perceive the idea which we have formed, as well as of our subjects generally, as also of those particular objects of cure comprehended therein, and of individual morbid phenomena, in a psychical and pathological point of view.

III.

Accordingly, before we proceed further to a particular view of our subject, we must clearly explain and fix with precision its external idea, as regards its extent and meaning, or in other words attempt to define what we understand by *mental* or psychical *disorder* in general. What disorders in the intellectual or emotional life come under these terms?—Do idiots alone, who are utterly deprived of reason, and are ignorant of the value of their acts, belong to the class of the insane, or if with these alone, where is the boundary line between a mere ruffling of the temper, or violent passions, and actual mania? The spendthrift, the voluptuary, the miser, the drunkard, and many

others besides, who by their inconsiderate behaviour, led entirely by their passions, render not only themselves, but also their relations unhappy, are they less *mentally diseased*, than he, who is driven by inclinations not much more violent, to theft, murder, or arson?

The self-conceited school boy of the third class, who imagines himself chosen as a reformer of the world, devises political systems, and sets into commotion the masses of people; the misguided genius or philosopher, who reckons himself the first of his kind his time has produced, and threatens every one with the recitation of his productions; the young or the old fop, who imagines himself adored by the entire fair sex for his presumed beauty and amiability: in what do these and a countless number of similar fools besides, differ from the insane who, on account of their perverted ideas, have been for a long time confined in a mad-house? Many writers define mental disease as an enslaved condition of the judgment, the feelings, or the will; others again consider it as an alteration of the laws, according to which, in a healthy state, our thinking faculty proceeds; but where are the limits either in the one case or the other, which separate with precision, mental freedom or restraint, healthy or diseased, thinking from each other? Yet how frequently do judgments, formed in the exercise of the most perfect freedom of intellect, and conclusions arrived at by men who pass for being perfectly sane, look in the light of a clear analysis very like those of insanity, without necessarily implicating those who arrive at them in the suspicion of being insane? The only distinctions which our observations so far have enabled us to draw between a healthy and a diseased condition of the mind, appear to us to be in the clearness or the obscuration of the consciousness. The healthy man, no matter what violence his passion may reach, and to what degree his self-delusion may rise, has always a more or less clear consciousness and feeling of himself; he knows his intellectual and moral condition, and can reflect on it; the insane person on the other hand, is deficient in this clearness of consciousness; he recognises and feels himself otherwise than he really is, and cannot distinguish truth from error, even if he wished. Hence, wherever the slightest trace of self-consciousness and a correct idea of his own moral con-

dition exists, there also is no insanity, no true *mental disease*, in a strict sense existing, for this presupposes, as a necessary condition of its existence, an alteration of the *individual* with respect to his self-consciousness and his idea of his own moral condition, but not in regard to his particular perceptions and feelings. Therefore the miser, the spendthrift, the sensualist, however foolishly and inconsiderate he may behave, cannot be called a madman, so long as he is conscious of his propensities, desires, and feelings, can clearly contemplate intentionally the relationships of his individuality to those feelings and propensities, when he likes; on the same principle the would-be reformer, the self-imagined genius or enthusiast, the frivolous fop, certain hypochondriacs and other fanciful persons become *insane*, when they lose the power of conceiving clearly in their self-consciousness their own individuality in relation to the true and false ideas therein conceived; in other words, when these ideas can no longer be subjected to the understanding and to proof, but have become *fixed*, the individual can no longer separate his subjective from his objective perceptions, nor *himself* and his true condition from *his ideas*. Thus, without further illustration, every true mental disease, deserving of the name, may be defined as a *condition, in which the clear self-consciousness and the correct moral idea of the individual respecting his own perceptions and feelings is more or less obscure.*

IV.

In the foregoing definition nothing as yet indeed has been said about the distinctions which separate *mental diseases*, as peculiar, independent, *purely psychical* conditions from those disorders of the intellect or derangements of the feelings, which can only be considered as passing symptoms and concomitants of physical diseases, such as occur for instance in drunkards, acute fevers, certain painful affections and many other diseases invading the activity of the brain. On this point it is by no means easy to draw the line of demarcation, especially as in many of these cases the disorder of the mind is not less *real*, because it is only *symptomatic*, of which the ancients even in their time were aware, when they say, 'Πμέθη μικρά μανία ἐστίν. If we then on their account exclude those diseases

and conditions from psychical disorders because they depend on a *demonstrable* physical cause, why not also those in which the cause is not demonstrable indeed, but perhaps not less genuine? And lastly, should all those psychical diseases, and which physical conditions may be supposed as the causes, be really excluded from mental diseases, and those only admitted, in which the soul is demonstrably the solitary and exclusive seat of the affection, how many forms of disease then will remain to us, which we may be permitted with justice to add to the sum of purely *mental diseases*, and to treat under this head. The older *physiological* school of France dealt very summarily on this account with the subject of mental diseases, and set aside the difficulty by cutting the Gordian knot, and denied the existence of all mental disorders, without exception, as independent diseases. How far this school acted justly, we cannot in this place enquire, as such a question belongs to the chapter on the essence and nature of mental diseases, where we shall discuss it more fully; whatever the answer may be to this question, yet this always remains true, that there are diseases, according to the *external phenomena* at least, which appear to attack the soul only, and not to depend on any kind of physical disease at all, and consequently it is always possible to find a definition, which, without anticipating the question of the peculiar, true essence of these diseases, presents at least the *external signs*, according to which this or that diseased condition may be included in the class of the so-called *mental diseases*, or in that of the *physical* affections. Were all so-called mental diseases constantly free from all physical concomitant symptoms, it would not be difficult to give such a definition, since then only those morbid conditions need be included, in which no physical symptoms are to be perceived, and by this definition the above-named state of intoxication, of febrile delirium, of apoplectic and cataleptic unconsciousness, and many other similar conditions, would be entirely excluded. But on the other hand again, not only would hypochondriasis, but also several kinds of melancholia and certain cases of mania and acute insanity, as likewise paralytic amentia, in all of which not a few physical symptoms often appear, leave us no doubt as to which kind of disease we should consider them to belong,

though we at present at least always number them amongst the mental diseases, unless they appear clearly and manifestly as merely symptomatic appearances of other diseases, as happens in the delirium of some cases of hydrophobia. *Unfortunately*, even when the phenomena of psychical disturbances are clear and unmistakable, our doubts about the existence of physical causes for them, take from us the ground of distinction on which we include these cases under the head of mental, in contradistinction to physical disease. Subject, however, to this remark we can confidently, and without any dread of well-founded contradiction, carrying out the definition already stated above, say further that for us a so-called *mental disease* is always there to be found, *where without demonstrable causal disease of any physical organ, the clear self-consciousness of the individual, and his idea of his own moral condition, with respect to his own perceptions and feelings, appears more or less obscured.*

V.

This definition admits, as may be seen, the extent of the phenomena to be treated of in the work before us, with great precision in the psychical and physical direction, and would hardly need further correction, were it not for the surprise many will feel that, giving as we have done, their proper place to the powers of feeling and perception, we have not said a syllable about the will implicated to all appearance, as it so much is in mental disorders. This has not taken place without mature consideration and circumspection, and rests upon a psychological view, which plays such a prominent part in the whole course of this work, forming the basis of so many other assumptions and arrangements, among which is the divisions adopted by us of the different forms of disease, that we were necessarily obliged to mention it in the introduction, for the understanding of all that follows. According to our view, the *will* is by no means such a peculiar, independent attribute of the soul, as the majority of psychologists and especially those of the school of Kant and Fries would make it appear, and still less does its influence contribute anything to the formation of diseased psychical activities. The only two fundamental attributes of the soul which we acknowledge,

are: (1) the *faculty of perception*, which is active in its different degrees as the *power of sensation, feeling, imagination, and recollection*, but in general as a *synthetical perception* or *interrogative principle* of the *understanding*. And (2) the *intelligent faculty*, which manifests itself as the *analysing, distinguishing and comparing principle*, which forms conceptions and imaginations, ideas and thoughts, but in general is recognized as the principle of *intelligence* in the *understanding*, by which all perceptions are *comprehended*. From these two faculties proceed not only all possible perceptions, decisions and conclusions, but also all wishes, desires, and demands of the soul. Even our deeds and actions themselves, and that to which we here apply the name of the *faculty of the will*, is nothing further than the tendency inherent not only in each of these two faculties, but in general in all even physical organs to react by vigorous counter-action in excitements of the impressions of feeling or irritations of the sensations. This reaction constitutes what we call the will, as soon as the individual becomes conscious of it as bearing on his own individual condition, and is followed by the act, or failing its possibility, the desire. Nothing is, therefore, more incorrect or erroneous than to attribute the phenomena of the disordered soul-life to a want of freedom or to a restriction of the will, since all unprejudiced observation and experience combine to affirm that, whether in healthy or in morbid states of mind there is nothing *less free, less independent* and more *restricted* by other activities than the will. The truth of this is daily confirmed by observation, with only a moderate degree of attention. Any one *who knows how*, can determine at pleasure, in thousands of ways, the will of another, without his consciousness, by working on his feeling and perceptions. Now, that which without the assistance or consciousness of its possession can be determined from without, and be *calculated* upon frequently with almost mathematical certainty, cannot by possibility be free, *independent, self-sufficient*, but must altogether depend on fixed rules and laws, which prescribe for it under certain circumstances a necessary *inevitable* course. What has led philosophers in this respect into error, is the consciousness, which man has in contra-distinction to animals, of the isolated condition of his individuality in every moment of the consecutive play of his excited feelings, as far as up to

the decision which determines the action; the sound understanding determines itself with a consciousness of the determining motives; the mentally diseased is deficient in this self-conscious perception; but neither of the two has the *motive itself*, and therefore also not the last act-determining decision in its power, because this depends not only in the sum of the perceptions and reflections, which the individual concerned has acquired in the course of his life, but also on the sense and vividness of those, which at the moments of decision are *accidentally* present to his memory.

VI.

The conclusions from this, as it appears to us, irrefutable view of the absolute *restriction* of the will in the healthy and diseased, in regard to the psychical treatment not alone of the latter, but also of the former, will be more closely examined at the proper place in this work, at present we have only to deal with the conclusions which may be further drawn therefrom, as to the sources from which the phenomena of disturbed psychical activity flow. The less then we are inclined to ascribe activity to the *faculty of the will*, so much the more does the existence of another faculty, by no means to be overlooked, whose immense, most active influence on the entire volition and action of the man, no one can deny, attract to itself all our attention. We mean the *faculty of memory or recollection*, belonging likewise to the circle of *perception or sensation*. By the memory alone are formed the physical and moral conceptions, ideas, reflections, feelings, inclinations, and aversions of the soul; whatever education, experience, habits and other influences in a moral, social, and intellectual point of view has made an individual, and whatever these have contributed to the subduing of certain impulses, inclinations and faults of character, and in general to the formation of his whole mode of thought and action, all this could only have been done through the assistance of the memory; and if in the healthiest and most accomplished man, everything regained were suddenly to disappear in one night, to what perverted impulses, desires, modes of thought and action, would he not feel himself immediately exposed? Indeed it is not saying too much, when we assert that it is the memory alone, which furnishes the

man with the CONSCIOUSNESS *of his own peculiar individuality*. So on the other hand, that which we call will, is nothing else than the CONSCIOUSNESS *of his own peculiar individuality*; by the memory alone, the beginning, the progress, and the end are drawn together into one through all stages of human life, by the aid only of the recollection of the past, the same individuality continues to exist to-day in the adult and the old man, which once rejoiced in its existence in the child, in the boy, and in the youth; and his individuality may be said to have ceased, whose recollection of the past has entirely disappeared; he will continue to be from that moment onward, another, and indeed it is true that if with the death of the body or with a new life, the recollections of the old should be totally destroyed, even the immortality of the soul could be but an empty echo without reality. If memory and recollection already play such an extensive and important part in the entire moral and psychical existence of man, how much influence must their partial or complete injury have on derangements in the external phenomena of intellectual life? Is more required, if we suppose the past to be merely the imagination of a lively dream or representation of the fancy, to convert a thoroughly sound thinker into a complete fool, who according to the store remaining of his knowledge, can think and determine quite correctly, but yet will manifest the most perverted inclination, desires and impulses, leading to actions the most absurd? Even those extraordinary associations of ideas and remarkable flights of thought in the insane, which contradict all common sense, may frequently be explained by the supposition merely of an injury or morbid change in the power of recollection, and in many so-called weak or simple minded persons, the entire mental disturbance consists frequently less in an obtruseness of the thinking powers, so much as in immoderate activity of the imagination, combined with a *weakness of memory*, which prevents the subject from retaining even for a moment one of the ideas which are constantly pressing on the mind in numbers. Lastly, the same may be said of many so-called monomanias, as for example, the insane desire to steal, to commit murder, arson, etc., where it likewise requires only an injury of the recollection and of the memory, in order to allow this or that impulse, which lies dormant more or less in every human being, but which

education, acquired moral and social ideas and feelings of honour and justice, in correspondence with these, have hitherto held within bounds, to break out in full force only because the memory no more, as before, represents those reasons to the consciousness, which previously determined the volition and the action of the individual.

VII.

By what has been said, however, it is not intended to ascribe to the power of memory or recollection any greater influence on the expressions of disordered intellectual life, than it *can* naturally have. Equally with others we look on this power not by any means as essentially a peculiar, special *fundamental faculty* of the soul, but rather as a general property merely belonging to each organ of the mind by means of which the same may be excited for the production of these pictures, representations, ideas, conceptions, sensations, and feelings peculiar to it; and which, like the will, expressing itself in a pre-eminent manner as the phenomena of the faculty of perception and sensation, is distinguished from it by this quality among others, that it appears not as a mere consequent condition, but as a real active property, as it not only makes the individual conscious of his perceptions, imaginations, knowledge and feelings, but also furnishes the faculty of reflection, out of the store of impressions of all kinds presented by the receptive faculty, material to the formation of his conceptions and decisions; while on the other hand the will appears only as the externally directed effort of particular feelings or of the collective self-consciousness of the individual subject. But while we hence draw the conclusion that it requires for the production of a disturbance not only of self-perception, but also of self-consciousness, no more than an injury of the *individual self-perception* through a defective activity of the memory; we do not on the other hand mistake by any means the no less extensive, *direct influence* which the *reflective faculty*, likewise weakened in its powers of judgement, comparison and analysis may have not only on the *self-consciousness*, but also on the *self-perception of the subject*, and this in spite of the power of memory, and the activity of the observation remaining uninjured; and we feel assured that

fully as many mental disturbances have their sole origin in this, as in the other fundamental faculty of the soul. Mental disease *must always* necessarily depend on an affection of the *activity of the sensational or intellectual faculty*, on that of one or the other, when both are not affected; it never can originate elsewhere whatever forms the phenomena may assume; least of all in the *will*, because this always presents itself as a *condition* consequent on the self-perception *reflected* outwardly upon *action*, but never as an agency directed *inwardly*, and may show itself consequently as an *altered power* in the soul-life, but never as a *casual element of change*. Even in those phenomena, which may be recognised from external observation as peculiar defects of the will, as e. g. *self-will* and *stubbornness*, *imbecility of purpose* and *inconstancy*, the causes lie not in the *will itself*, but may be always explained as arising out of a morbidly-deranged irritability of the internal organs of perception, in so far as these are either too insusceptible, as in self-will and stubbornness, for the admission of new representative ideas and feelings for an alteration of the will, or on the contrary much too susceptible, as in inconstancy and irresolution, for retaining the representations or feelings which decide and firmly determine, long enough to the intellectual faculty for distinction and comparison. Thus even the most obstinate and headstrong, who will listen to no reason, ceases from his perverseness immediately, when any lively and overpowering exhibition of feeling, giving his will another direction, passes before his mind; and even the most inconstant mind comes forthwith to a firm conclusion, as soon as an overpowering attraction, i. e., lively representations and conceptions, arising from the ground of some predominant feeling, draws him with certainty more towards the one side than towards the other.

VIII.

In the foregoing examination we always contemplated the mental derangements primarily from one side only, i. e., in a purely *psychological* point of view, and it may be asked, whether the definitions which we have given can be maintained before the judgement seat of *physiology*. This is not the place for such

an enquiry—our business here is first to distinguish clearly by its outer signs our object of treatment, or in other words the object of the present work, and to give to those points, which exactly circumscribe its extent in relation to other objects; and then secondly to place it before the reader in a clear point of view, in regard to its contents or what we have in it to treat of. This has been done, and we now know that it is the two spheres of *perception* and of *intellect*, or of the *feelings* and of the *understanding*, the closer consideration of which is alone required to instruct us in all the phenomena of mental derangement. What course our examinations shall now further take, whether we shall incline altogether to the *psychological* side, or likewise also to the *physical* or to both together; whether we shall take our stand on a pure *psychological* basis or consider also the *physiological* relations, all this the object itself and a constantly comprehensive apprehension of it will suffice to inform us, since questions enough will of themselves press on us, not capable of immediate and obvious answer. In general the different writers on the treatment of mental diseases are anything but unanimous in their mode of viewing them, theoretically speaking. There are as regards the theory of these diseases as many different schools and tendencies as in other branches of medicine, so that it is far from indifferent to the student what author he takes up for the study of this science. We will likewise at a future period soon see which of the different current views approaches nearest to the truth, and therefore content ourselves here with introducing them only historically. Upon the whole we may distinguish among them *three* principal schools, namely:—

I. The *PSYCHOLOGICAL school*, which contemplates mental diseases merely in a *psychological* point of view, considers them mere observations of the soul and also will admit of their being treated essentially by psychical remedies only, as for example, *Heinroth*, *Ideler*, *Harper*, *Beneke* and others, who, however, pursue different paths among themselves, viz: (1) The *rationalistic* tendency, which brings the disease of the mind, according to the rules of pure reason, within the recognised categories, among which the *will* plays no insignificant part, and which is represented by *Kant* with his disciples, but particularly *Hofbauer*.

(2) The *natural philosophy* tendency, which proceeding from the intellectual contemplation of the absolute, erects its system according to its views, and perceives the conditions for disease of the mind in the nervous life, as is taught by *Reil*, its chief advocate, and in *Schubert's* works.

(3) The *theological* or *christian* tendency, which connecting its system with the teachings of the scriptural revelation, sees the conditions for a disease of the soul in *sin*. Its advocate is *Heinroth*.

II. The *PHYSIOLOGICAL* or *PHYSICAL school*, which bases mental disease not on psychology, and still less on metaphysics, but on a *physiological* foundation, and in which again *three* different tendencies are distinguishable, namely:—

(1) The *strictly physical* tendency, which allows of no mental disease at all as existing *per se*, but *considers* all phenomena appertaining to it as symptoms only of physical, organical diseases, and has for its supporters particularly *Nasse*, *Friederich* and *Jacobi*.

(2) The *psychologico-physical* tendency, which certainly acknowledges the existence of psychological diseases as independent forms, but at the same time allows they have been brought on by physical circumstances, to this particularly *Groos* and *Leupoldt* are inclined.

(3) The *phrenological* tendency, which views the mental derangements as altogether independent diseases, but places their existence in the physical conditions of the relative organs of the brain, and which after *Gall* and *Spurzheim*, includes many German and English physicians, especially *Hirschfeld*, *Combe*, *Struve*, and others.

III. The *PRACTICAL school*, which proceeding out of no particular system, collects and observes facts only, and to which are attached particularly the French physicians after *Esquirol*, as likewise the majority of the English after *Cox*, and in which again we may distinguish:

(1) The *expectant* tendency, which without thinking of a direct cure, only nurses, cares for the patients, and administers no medicine except only against physical conditions.

(2) The *medical* section, which seeks by means of suitable medicines to act directly on the changes in the morbid condition of the mind.

IX.

To furnish comprehensive information concerning the above summarily introduced schools and tendencies, is forbidden, we are sorry to say, by the limited space of the present work ; but whoever wishes for further information cannot do better than consult *Friederich's* "Versuch einer Literaturgeschichte der psychischen Krankheiten," (Wurzburg, 1830), a work, which though it pays no direct regard to practice, and still less to the homœopathic treatment of mental diseases, is still always very instructive and useful, were it only to make one-self acquainted with all that has been brought to light in this department, and by means of an acquaintance with so many extraordinary growths of wandering speculation, to preserve one from one's own errors and untenable theories. Out of a very copious literature we can make for practical purposes very little use ; still some works deserve here more particular mention, especially on account of the highly interesting facts they contain, as also on account of their excellent pathological i.e., physical and psychological *symptomatology* of mental disorders, and among these the following are the most prominent, viz :—

(1) *H. W. Ideler*, Biographien Geisteskranker. Berlin, 1841.

(2) *G. Schubert*, die Geschichte der Seele. Stuttgart, 1833.
—, Krankheiten der menschlichen Seele, Stuttgart, 1825.

(3) *Friedreich*, Handbuch der allgemeinen Pathologie der psychischen Krankheiten. Erlangen, 1839.

(4) *J. C. A. Biermann*, Auswahl ärztlicher Gutachten und praktisch wichtige Fälle der Seelenstörungen. Braunschweig, 1832.

(5) *J. M. Leupoldt*, Lehrbuch der Psychiatrie. Leipzig, 1837.

(6) *J. Kerner*, Geschichte Besessener neuerer Zeit. Karlsruhe, 1834.

(7) *Fr. Bird*, Notizen aus dem Gebiete der psychischen Heilkunde. Berlin, 1835.—Pathologie und Therapie der psychischen Krankheiten. Berlin, 1836.

(8) *Griesinger*, Pathologie und Therapie der psychischen Krankheiten. Stuttgart, 1845.

(9) *Schnitzer*, Allgemeine Pathologie und Therapie der Geisteskrankheiten. Leipzig, 1846.

(10) *Esquirol*, *Des maladies mentales, etc.* Paris, 1838.

(11) *Georget*, *de la folie.* Paris, 1820.

(12) *C. C. H. Marc*, *De la folie considérée dans ses rapports avec les questions medico-judiciaires.* Paris, 1840.

(13) *Perfect*, *Select cases in the different species of insanity, lunacy, or madness.* 1787.

(14) *Cox*, *Practical Observations on Insanity.* London, 1804.

In regard to the appropriate arrangement of mad-houses, proper nursing, hygienic treatment of the insane, the following likewise merit mention :

(1) *Parkinson*, *on the Acts for Regulating Mad-houses.*

(2) *Horn*, *Erfahrungen über Krankenhäuser und Irrenanstalten.* Berlin, 1818.

(3) *Leupoldt*, *Ueber wohlfeile Irrenanstalten.* Erlangen, 1824.—*Ueber Leben, Wirken und psychiatrische Klinik in einer Irrenanstalt.* Nürnberg, 1822.

(4) *F. Groos*, *die Irrenanstalten als Heilanstalten betrachtet.* Cassel, 1832.

(5) *Ferrus*, *Des Aliénés, considérations sur l'état des maisons le ur sont destinées.* Paris, 1834.

(6) *Bird*, *Ueber Einrichtung and Zweck der Irrenhäuser für Geisteskranke.* Berlin, 1835.

(7) *Popp*, *kurze Beschreibung mehrerer Irrenanstalten.* Erlangen, 1844.

Lastly, for those, who, were it merely out of *historical interest*, desire to make themselves better acquainted, by personal study, with the particular views of the various schools and tendencies which we have mentioned in the previous section, we are able to introduce to their notice :

(1) *K. W. Ideler*, *Grundriss der Seelenheilkunde.* Berlin, 1835—1838.

(2) *Hofbauer J. Ch.*, *Untersuchungen über die Krankheiten der Seele und verwandte Zustände.* Halle, 1802—1807.

(3) *Reil*, *Rhapsodien über die Anwendung der psychischen Kurmethode auf Geisteszerrüttungen.* Halle, 1803.

(4) *J. C. A. Heinroth*, *Lehrbuch der Störungen des Seelenlebens.* Leipzig, 1828.

(5) *Jacobi*, Betrachtungen über Pathologie und Therapie. der mit Irresein verbundenen Krankheiten. Elberfeld, 1830.

(6) *Groos*, über das Wesen der Seelenstörungen. Heidelberg, 1827.

(7) *Klenke*, System der organischen Psychologie. Leipzig, 1822.

X.

In our previous discussions we hope we have touched on all which must necessarily be premised for the establishment of the point of sight from which we have proceeded in our work, and as an introduction for the proper comprehension of what is to follow ; and we might proceed at once to the consideration of the *individual forms* of mental diseases, and to give the direction for their treatment, did not new difficulties again immediately oppose themselves, which are not to be removed with a few words only. Then to be able to introduce the individual forms, we must, as the different writers are by no means agreed among themselves on this subject, necessarily have a clear understanding, at the outset, of the true *pathological* nature of mental diseases and be agreed thereon, whether we shall divide and distinguish these different forms according to *physical* or purely *psychological* signs ; but to be able to know this, it is again necessary that we here, as before, have fixed our attention more closely, not only on the entire phenomena of mental derangements in general, i.e., the *general symptomatology* of mental diseases, but also the *external circumstances* and *internal changes*. (whose consequences they may be, i.e., their *etiological* relations. Even, however we were agreed on the different individual forms to be submitted to our special consideration, we would still not be able to employ ourselves unconditionally with the same, without likewise previously being agreed as to the treatment of the mental diseases in *general*. Then even if we would overlook the fact that the most different forms of one and the same class of disease constantly offer the common characteristic features of this class, and their treatment on that account will be so much the more easy, the more precisely that of the entire class is determined ; yet a very particular circumstance appears here, which makes it absolutely impossible to treat

with certainty a given single case, without at the same time knowing the treatment of all other possible cases. If we turn for instance from the manuals to daily practice, it cannot escape us, that in the latter there never appears a single form so clear as the abstract description the manuals give, and must give, for its perfect recognition.

Nowhere indeed do individual forms of disease appear in reality more frequently complicated and confused among each other than in mental diseases. Hence if the practical physician is not to remain absolutely without counsel in the absence of special instructions in such unanticipated, but daily-occurring complications, he must have besides this yet another place of reference where he may apply for advice in all therapeutical indications of any prominence, without regard to any precise form, and inform himself of the medicines which suit the present accidental complications. But this renders necessary not only a general account and preliminary dissertation as to all medicines belonging to this department with reference to their universally-applicable curative indications, but also a general exhibition of all conceivable indications for the most different cases, with an account of the curative means, which, in consequence of this, commend themselves for application. If we consider this in reference to what has been said above, *six principal points* become apparent, which, before we can proceed to the contemplation of the individual forms, require necessarily and previously a full discussion, namely, the *symptomatology*, the *etiology*, the *doctrine of essential nature*, and *outward manifestation of disease*, the *knowledge of the pathogenesis of the medicines*, and the *doctrine for treatment in mental diseases in general*. But to introduce a preliminary discussion on these points in the introduction, is not practicable, because they are too important, and require just as much space for their discussion, as the consideration of the individual forms all put together. Consequently our task at last resolves itself into *two* equally important *parts*, the *first* of which has to consider the general treatment of mental diseases, whilst the *second* considers more closely the *special therapeutics*. With the first we may begin at once, and without further introduction.

PART I.



GENERAL THERAPEUTICS.

CHAPTER I.

GENERAL SYMPTOMATOLOGICAL REPRESENTATION OF THE TYPE OF THE DISEASE.

§ 1.

As in all diseases, so also in disorders of the mind, we perceive a mass of phenomena, which, without constituting in themselves a disease, and without rendering it necessary by their presence alone to suppose a disturbance in the harmony of life, are to be found even in the most healthy individuals, and demonstrate in themselves merely an increased or diminished activity of any one faculty. To which belong in mental disorders, all signs of excited passions, increased or diminished imagination, all suppressed and dejected or elevated and super-excited feelings, deception of the senses and the imagination, false, erroneous representations and ideas, depending on illogical decisions and conclusions, in fact, every thing that can in any way show itself, as apparently extraordinary in the life of the passions, senses and understanding. None of all these phenomena constitutes in itself what we call mental disease or moral insanity; each of these, however, inasmuch as it in a certain degree furnishes the features, of which the entire picture consists, forms an integral part of it, and must be represented in its delineation. Therefore we should here properly examine into all the faculties of the soul seriatim, and make as many classes of symptoms, as in fact there are different kinds of faculties; but as all these different faculties would ultimately bring us to the two physical main forces of abnormal phenomena referred to in the introduction, we may comprise them for our consideration under these two heads, as *disordered perceptions* (sensations and feelings), and *disordered intel-*

lectual faculties. But with the symptoms belonging to these heads, all those have not yet been given, which are requisite for a perfect and comprehensive conception of the picture of the disease. For since no physical disease appears without immediately more or less expressing itself also in the condition of the mind, and deriving often its peculiar character from this condition; so also the mental disorders are more or less always accompanied by physical concomitant indications, or by symptoms, which express themselves in changed conditions of the body, altered mobility, appetite, digestive power, organic cerebral functions, conditions of the skin, &c. Hence these indications also deserve a no less careful consideration. But, lastly, it is not those *psychical* and *physical* indications alone that are necessary to complete a knowledge of the picture of the disease, but there belongs thereunto their mutual interconnections, the order in which they appear from the beginning to the end, i.e., the history or review of *the course* and *result* of mental derangements in general. Accordingly on the whole we arrive at *four* essential points, on which we have to direct our attention in the consideration of the symptomatological expressions of mental diseases, viz.: (1) *The disordered perceptions and sensations*; (2) *the disordered intellectual faculties*; (3) the *physical* indications and phenomena; (4) the phenomena belonging to the *course* and to the *termination* of the mental diseases. We might go further and attach to these four points yet another special article on the occasional *complications* which mental disorders might form with other diseases, and besides this also include the *internal* material phenomena and changes indicated by *pathological anatomy*, or which at least may probably be brought into connection with mental diseases; but on the one hand, what may be said on occasional *complications*, will as a matter of necessity, readily find its place in the consideration of the *course* and of the *termination* of mental diseases; and in regard to the anatomical changes, we have considered it better and more judicious to annex those to the chapter on the *causes*, which might contribute to the origin of mental disease; so that after all only the four above-mentioned points remain over for the perfect comprehension of the entire picture of our subject, which we now proceed to consider in the above-mentioned order.

I.

DISORDERED PERCEPTIONS AND SENSATIONS.

§ 2.

Before we proceed to the enumeration of the phenomena belonging to this part of the subject, we must necessarily previously premise some general remarks on the faculty to which they belong, and on its extent or sphere of action. As we have already indicated in the introduction, we include under *perceptions* every thing that is viewed, whether by the so-called feelings or by the senses, and distinguished ever according to the various stages of developement of the mind, as well for the faculty of cognition, as for the perceptions.

I. THE STAGE OF FEELING, in which feelings preponderate, and which as it unfolds, separates again into the two grades of *sensation* and of *feeling*, and

II. THE STAGE OF COGNITION, in which the self-conscious understanding arrives at its highest developement and in which we again, in regard to its order of developement, distinguish the two grades of the *understanding* and of the *reason*. In the lowest of these orders, that of *sensuousness*, which is that of earliest childhood, the *perceptive faculty* appears as *empirical comprehension*, by means of which things are viewed as a whole, as sensuously presented unities, whilst the *intellectual faculty* as a sensuous analytical faculty at this stage apprehends by their differences the multiplicity of the individual representations, which the memory retains or recalls, and the proper reactivity of the as yet hardly self-conscious individual, reveals itself outwardly, as an instinctive desire or aversion depending on unknown impulses. The analysis or cognition of the manifold is, however, at this stage very much confused, and the consciousness of separate existence as yet very obscure, in as much as it is the first of all the stages of human self-consciousness.—In the next and higher stage of intelligence, that of the *feelings*, the *perceptive faculty* formerly as a mere sensuous instinctive power, becomes the *faculty* of *sensation and feeling*, by means of which the individual not only apprehends given objects, but also the different *conditions of the*

soul, in which it finds itself, as particular mental phenomena, which the *recollection* retains as feelings and sensations, and surrenders to the discerning understanding, together with sensuous phenomena for comparison and distinction : whereby, as the pure empirical thinking of the previous stage is now become abstract, new peculiar combinations of images, representations, and conceptions will be given, in which the faculty of recollection appears active, as the *productive power* in the *imagination* ; its productions, however, would be viewed or rather felt and perceived by the perceptive faculty, as simple *ideas of the imaginative faculty*, thinking at this stage being rather a *consciousness of sensation* than an acute judgment, separating the conceptions, and clearly comprehending their difference, and hence also the *self-consciousness* is more a *consciousness of sensation*, than a sharp, logical distinction of the individuality.—Hence is this stage also that of *belief*, in as far as by this we understand the totality of the sensational phenomena, and the proper re-activity of the individual expresses itself here, as an emotional one, based on inclinations experienced, and as *passive*.—To this now is joined as the *third* stage, indicated by us as the life of the *understanding*, a certain preponderance of intellect over feeling, for here the intelligent, separating and distinguishing, analytical faculty, examines its sensuous and mental feelings and intuitions, and becomes continually more clearly conscious of its individuality in opposition to its ideas, whereby the *logical self-consciousness* arises. At this stage the power of recollection, representing the mediating function between the faculties of perception and intellect, appears as memory ; sensation and the intuitive feelings of the perceptive faculty play a subordinate part ; the predominate analyzing function of the understanding converts belief into doubt, whose ultimate results it hands over to the *perceptive faculty*, which views them intellectually as *proper perceptions* and *acquired knowledge*, whilst the proper *reacting influence of the individuality* externally directed manifests itself as a self-conscious will. Herewith at the same time takes place the transition to the highest stage of intelligence designated by us as the *spirit*, at which, in the highest harmonious developement of the fundamental faculties of the soul, the *perceptive faculty* declares itself as *pure reason*, *contemplating its own unity*, in the multiplicity of its own

sensuous impressions, feelings, and perceptions; whilst the intellectual faculty appears as the understanding universally regulating the whole, clearly comprehending and distinguishing its own individuality, and those ideas, acquirements, and feelings, contained within it; the memory has arisen as the conscious, abstract function, comprehending all sensuous and intellectual conceptions and ideas of the individuality; and the re-acting effort of the individuality outwardly directed, has become the *self-knowing, considerate will*; which latter, however is not, on this account, here *free*, but is, and remains, always an unalterable *consequence* of the intellectually compound condition of the individuality, being, as it must be, viewed by the individual as a self-conscious external manifestation of it.

§ 3.

Thus, according to what has been said, the *perceptive faculty* plays its part, especially in the *stage of the feelings*, i.e., of *sensuousness* and *passion*, and hence, not only all the phenomena relating to *sensation* and *feeling*, but also all those referring to the different *perceptions of the senses* and *intuitions of the imagination* must be included in this department. If we now review these phenomena, the first and most remarkable symptom which we have met with, is the more or less expressed *fear* and *anxiety*, which is peculiar to almost all insane, and which discovers itself in all their actions, speeches, and gestures. It is this symptom, in melancholy patients, which is often the only cause of their sadness and dejection, even without any distinct idea to excite the fear and anxiety being discoverable, and even in furious mania also, the paroxysms of fury are not seldom indebted to that feeling alone for their outbreak; whence also the *mistrust*, the *misanthropy*, the propensity to *secretiveness*, even to *concealment* and *absconding*, which is found in the majority of the insane, and which makes it so difficult for the physician, and those about them, to win their confidence. The slightest occurrence, often a mere noise, an unexpected address may put them into the most violent fright, and nothing acts generally more detrimentally on their condition than such kinds of mental emotions. To this feeling of anxiousness and fear is also perhaps to be ascribed the *great reverence and gratitude*.

owards benefactors (physician-keepers, &c.), likewise for all *religious ceremonies*, which we find no less frequently in almost all insane, and even in those who, in a healthy condition, showed no trace of the kind at all. Seldom do the insane forget benefits received, and whatever aversion they otherwise may have to mankind and to society, they ever constantly express towards their keeper and their physician, when the latter treats them kindly, judiciously, and with firmness, their affection, and almost childish veneration; and even the punishments imposed on them by these persons, they accept mostly with profound submission. And this same veneration shows itself also in regard to religious performances and ceremonies, in which, generally, such patients join with great delight and devotion, without exactly being driven by that degree of melancholy, in which we see others, from *despair of their soul's salvation*, kneeling and praying, with weeping and wringing of hands, often day and night. To this reverence, however, for their benefactors, stands, in the majority of the insane, directly opposed, a *great inclination to anger*, and a *desire for revenge*. The least pleasantry, the most innocent joke, is taken by them in bad part; they believe themselves insulted by the slightest contradiction, and however seldom they forget benefits received, they have also just as good a memory for insults endured, that often proceeds to an implacable hatred towards persons who have, according to their opinion, acted unjustly towards them. Moreover a *feeling of justice and injustice* is generally not less developed in them; nearly all are ashamed, if they be surprised and convicted in wrong actions, or seek to conceal their tricks, and know right well, whether they have or not deserved the punishment bestowed upon them. Rarely have we seen furious or maniacal patients, who after the paroxysm has ceased have not always begged forgiveness for whatever they might have committed while it lasted. Extraordinary, however, is at the same time the *cunning* and *dissimulation*, which we meet with not only in malignant maniacs and confirmed lunatics, but even in the otherwise innocent melancholy patients. For in order to carry out an intended suicide, a long cherished revenge, or some other trick, they know how to conceal their true purposes often so well, to hide their real feelings and opinions, and for the accomplishment of their intentions often go to work with such circumspection and deliberation,

that even the most attentive observer, the most experienced keeper, and the sharpest physician may be deceived by them. At the same time, they all show an *obstinacy* and *perseverance* in their intentions, which excites astonishment; seldom does the insane allow himself to be dissuaded from an idea, which he has once got into his head; what they desire they *obstinately* seek to obtain, in every possible manner, by entreaties or threats, and rarely do we not see the most violent paroxysms of weeping and howling, or even of fancy and madness follow, when, without proper caution and forbearance, one refuses to grant them their wishes.

§ 4.

Hence the extraordinary *impulses*, *inclinations*, and *aversions*, of the insane deserve quite a special consideration. Generally we see in them a great *indifference* and *coldness*, if not indeed *hatred* and *aversion*, towards those persons they at other times love dearly and estimate highly, or an irresistible antipathy to certain people, previously quite unknown to them, whilst they often abound in great tenderness and love for others, not less strange to them, and give them to understand in every conceivable manner their great affection for them. The same takes place with regard to certain animals, also in respect to certain odours, at other times quite indifferent to them, certain kinds of sounds and particularly for *music*, which affects some immediately to tears or at least calms them, others again are thrown into the most violent fury and madness. Hence arises the great longing for *snuff*, observed in the majority of the insane, which appears to originate in a necessity to appease the super-excited olfactory organ. Further, the irresistible *inclination to weep* is equally as well known, which shows itself particularly in melancholy patients, or the propensity to *laugh*, to *sing*, to *whistle*, and to *talk with themselves*, seen in many insane patients. Many of them one hears repeating the same things, the same words, for hours and even days together, others run about from place to place, or walk continually up and down, or stamp with the feet; some again, particularly maniacs, have an irresistible *propensity to destructiveness*, which impels them to tear every-

thing in pieces that comes in their way, to bite, to spit at, to strike, and to injure and insult others. In some the impulse increases into a manifest *desire to murder*, and great *propensity to cruelty*, or into the desire to *cause* every conceivable damage, to instigate people with one another, to speak ill of others, &c. In others again we find an irresistible impulse *to set fire to everything* or *to steal*. Some exhibit a great propensity to *mimicry*, to mock, to satirize, to buffoonery, to prophesy, to converse with spirits, but particularly *to write verses*. The last of these inclinations is just as frequently found in the fools in the madhouses, as in those who for a time still rove about in the world and in society. Very frequent, also, is the *propensity to assume importance*, and if the republicans should ever succeed in precipitating from their thrones all princes and kings, lords and potentates, such characters distinguished by the above propensity will never be found wanting in lunatic asylums to the end of all time. Also the desire to *criticise*, the *inclination to find fault with everything*, is frequently very distinctly expressed in the dispositions of insane persons; and when we say that the truth may always be obtained from children and fools, it proceeds from the great propensity which the latter have to regard and scrutinize sharply the faults and deficiencies of those about them, which is seldom found in healthy individuals. Further, in a great number of the insane, the *psychical sexual instinct* is excited in a remarkable manner; shamelessness, inclination to uncover themselves and to go naked, to sing obscene songs, desire for amorous kissing, and the most unreasonable jealousy is met with in many different forms; and the majority of insane are addicted to the vice of onanism to a most frightful extent, and indeed often show a great preference to the most unnatural methods of satisfying the sexual appetite. Lastly, there is *the propensity to suicide*, which yet requires to be mentioned as a not less frequent symptom. Never, in this respect, can lunatics be sufficiently watched. And it is this propensity to *precipitate themselves from the window* or *into the water*, which shows itself mostly in them, and on which the former certainly depends on deceptions of the senses of *this* nature, that they, when precipitating themselves into the street, believe they are jumping into a river. Then, as nearly all well know, who have had any-

thing to do with insane patients, how strong the attraction is certain insane patients experience towards *water*, which is all the more powerful, inasmuch as they generally imagine they shall find in this element a release and deliverance from all their sufferings.

§ 5.

To the symptoms of morbid sensations and perceptions belong also the so-called *deceptions of the imagination* and of *the senses* or *hallucinations* and *illusions*. Both are in nowise identical, inasmuch as we understand by *hallucinations*, merely those phenomena, which have their foundation solely in a diversion of the imaginative faculty without any external impression produced by a corresponding object; whilst by *illusions* on the other hand are understood those deceptions which originate in false interpretations of actually received impressions of the senses produced by an external object. By virtue of *hallucinations*, or *deceptions of the imagination*, the patient believes he sees with his eyes, spirits, ghosts, forms, in fact, things of all kinds which are not present, and a perception of which is not induced even by the least external object; he hears voices which address him, amuses himself with perfumes, with agreeably tasting meats, etc., feels himself struck, touched, and other impressions of the sense of touch, without the existence of the least external cause whatever, and in this way is the sport of his own excited imagination, which often furnishes an inexhaustible number of such partly delightful and pleasant, partly frightful and horror-striking pictures, and extravagant sensations, and which often drive him to commit the most extraordinary, dangerous, ridiculous actions, even murder and homicide or self-destruction. Very often these hallucinations originate in physical, congestive, or nervous conditions, very often, however, they are a mere production of the imagination by means of certain reminiscences of a former life, created either by excitement of the psychical faculties or by an obtuseness of the senses, and hence generated in a kind of over balanced imagination. Among the senses which may be implicated at the same time, and although none of them is excluded, still

we see the sight and hearing most frequently affected, the other three more rarely, and certainly these hallucinations may occur even then when the external irritability of the sense implicated, has been long since destroyed, thus perfectly blind patients have all sorts of visions, some perfectly deaf can hear voices and other sounds, etc. These deceptions of the imagination are noticed most frequently in those affected with insanity, mania and amentia, although they may appear, and very readily so too, in all forms of mental diseases. Even in a perfectly healthy state of the soul-life, they are not rare, and indeed many persons are able to produce and to dispel them at pleasure: but as yet there is no insanity present in this case, which appears first then, when phenomena of that kind are taken for objective realities, the patient acknowledges no longer it to be the play of his imagination and his thoughts, speech and actions correspond to this error. Yet it must by no means be overlooked, that among the latter phenomena, peculiar also to a healthy condition, assuming in other conditions the form of the images of a dream, and designated by some, in order to distinguish them from morbid, as *physiological* hallucinations, there are many of them, which, as for example the sights and visions of Moses, Socrates, John the Baptist, Luther, and other prophetic men endowed with the gift of second-sight, may certainly be considered more than mere *subjective* imaginary images, without at the same time those who have them and believe them to be true, being *always* looked upon as fools. Then if even the hallucinations never should have an external *impression of the senses* as the foundation of their existence, it necessarily follows therefrom that they are then always a mere diversion of the *subjective* power of the imagination, and that they can never originate in any *objective reality* whatever? For example, just to bring forward a mere possibility, what would happen when any absent person could exercise, to its fullest extent, the peculiar power he possesses, in such a manner on the *internal* sense of his distant friend, that this *internal* sense, through the magnetico-psychical influence, would be affected exactly in the same manner as when the image of the absent friend had fallen on the external sense of the eye, and which first then conveyed the impression to the internal sense? Would

the internal sense have perceived anything else if he had become conscious of the image in the usual way, and would the individual so affected commit an error, if he could not determine to view the appearance of his absent friend as a mere objective freak of his imagination? We shall occasionally, in the *Second Part*, when treating of the *mantiphrenesis*, or the *disposition to spectral illusions*, again very fully discuss this point; let it suffice, here, however, to have drawn attention, in general, to the possibility of accepting others, even, as mere *subjective* hallucinations.

§ 6.

Then not less frequent than the hallucinations are the *illusions* of the insane, i.e., those deceptions by which actually-perceived objective impressions of the senses are subjected to a false interpretation and construction only. They are also very frequent in unhealthy conditions, inasmuch as all the deceptions of daily life, through which clouds are looked upon as mountains and rocks, meteors as flying dragons, a flock of geese, by short-sighted persons, as a procession of young girls dressed in white, the house dog as the master, etc., the murmuring of a stream or the noise of the wind for voices talking, phosphoric exhalations in churchyards for spirits of the departed, and yet many other errors of a like nature are committed. Consequently we may here also distinguish illusions into *physiological* and morbid, inasmuch as we understand by the latter those only which are peculiar to the insane alone, or occur in them. Nothing assumes so many different forms in mental diseases as deceptions of the senses of this kind, which may also take place within the domain of all the senses, here, however, show themselves most frequently in the sphere of the phenomena of sight and hearing, and have the most extraordinary decisions and conclusions as consequences. From deceptions of vision strangers are taken for friends, parents, and relations; men for women or women for men; stones, trees, clouds assume remarkable or frightful appearances; hedges and bushes teem with spirits, angels, ghosts, and devils.

From deceptions of hearing, the noise of the wind resembles

threatening voices, the dashing of the waves of the sea, the cries of the unfortunate shipwrecked, the song of birds changes into the croaking ravens, the most innocent word becomes an insult, the least noise a violent uproar. In the same manner the deceptions of smell and taste induce many of the insane to inhale the most disgusting odours as a genuine aroma, or even to swallow their own faeces as the most delicious food. Lastly, by the deceptions of sensation, the slightest touches are felt as blows, bites of animals, stings of insects, sand and stone taken for gold and diamonds. To these belong also those errors brought on by *internal* organic diseases or morbid sensations, owing to which the patients imagine they have insects in their brain, serpents, frogs and toads in their stomach and abdomen, and which generally arise from actually morbid feelings. Care must be taken, however, to distinguish from these mental illusions, those pathological affections of the senses, which are really taken for what they appear to be, as for example, all pains, the creeping of ants on the skin, the floating points or appearances of light before the eyes, the actual disorders of taste and smell, the various kinds of singing in the ears, &c. These are in themselves no illusions, but actual conditions of the nerves affected, and they first become illusions when the patient gives them another meaning, and considers them as objective perceptions. A chief source of illusion is found in all exciting psychical conditions, to the formation of which passions, imagination, bitter experience, etc., contribute their share. Lastly, strictly considered, all errors of this kind are still not deceptions of the senses, but much more, *erroneous decisions*, and therefore belong rather to the morbid activity of the understanding, than to the faculty of perception; but as they resemble so very much hallucinations, and are scarcely to be distinguished from them, except in their origin only, and almost not at all in regard to their results and their mode of appearance; therefore we believe we have done better to treat of them along with the latter at the conclusion of the morbid sensations and feelings, where they at the same time make the best transition to the subsequent order of symptoms; the morbid intellectual activities, whose first division is *fixed* ideas, or monomanias.

II.

DISORDERED INTELLECTUAL ACTIVITIES.

§ 7.

The first symptoms which we here meet with are, as mentioned above, the *fixed ideas* or monomanias, which torment the majority of insane. They are very frequently indebted for their existence to the hallucinations and illusions just spoken of, they may, however, depend entirely on false intellectual views and conceptions. In consequence of this we see some of them imagine themselves impoverished, unfortunate, lost now, and for ever, pursued by enemies, betrayed and exposed to all kinds of injuries; others believe themselves to have been dead a long time, and speak of themselves in the third person only, and talk and act as if they no longer had any consciousness whatever of their still-existing individuality; others again imagine themselves to consist of butter, straw, glass, or other brittle substances, and take every possible precaution that they are not broken in pieces, or melted away. Some believe themselves transformed into animals, dogs, wolves, cats, etc., or other living or inanimate objects, as for example, in the case of the Englishman, who imagined himself a teapot and regulated all his gestures and action accordingly. The erroneous ideas of those who fancy themselves possessed, or criminals who may every moment be brought to judgment, belong here also, as well as the insane notions of those who believe themselves to be historical persons, emperors, kings, prophets, Christ, even God himself. Very frequently these monomanias may be referred to mere abstracts, moral, physical, or scientific conceptions, as for instance, the woman who murdered her child from the fixed conceit she had, that by its early death only, not alone her everlasting happiness, but that of her offspring also, would thereby be insured; irrevocably lost however if she did not perform this act. Indeed in the majority of cases the propensity to murder, to suicide, or other criminal actions perhaps depends on nothing else than fixed ideas of the above-mentioned kind, when they occur in upright, conscientious, honourable people, hitherto quite healthy, and do not affect the whole sphere of moral thinking and action, but are confined to isolated facts only, to nothing else, transfixed ideas of

the kind just named. If they have not been induced by hallucinations, but have clearly taken rest in the domain of intellectual intuition, such *fixed ideas* for the most part originate in consequence of great overpowering mental emotions, or bitter experience, or they are a result of super-irritation of the mental powers from continual profound, metaphysical, philosophical, religious or political studies, through which an individual idea has become predominant, and the understanding on the other hand has been too much enfeebled by the previous over-excitement, in order to arrange the ideas and conclusions in their proper order and succession. These fixed ideas do not in the meanwhile always continue uninterruptedly, and very often they have such an intimate connection with the habits or extraordinary occupations of the patient, that frequently, merely a change of locality or a relapse into the previous mode of living suffices to dispel them. Areteus relates of a clever house carpenter, who so long as he was in his workshop, was in full possession of his understanding, faultlessly measured his wood, cut, planed, and joined them together, treated with the builders quite rationally about his work and his price, and in fact showed no sign of disordered intellects; who, however, as soon as he merely stepped into the street, went into a bath, or proceeded to any other public place, immediately laid down his work tools with a sigh, shrugged his shoulders with shivering and shuddering, began to talk in a wandering way, and discovered great uneasiness when he lost sight of his work-shop and his companions. Immediately on returning to his customary place, every morbid symptom disappeared as quickly as it came. Of whatever kind, however, these *monomanias* may be, still they never are pure *errors* of perception, although constantly generated at *that* stage of the mind in which the *intuitive ideas* or the *ideas of imaginative power* play a prominent part; however, as is well known at this stage the feelings preponderate, and the understanding has not yet reached its proper clearness, or has lost it again by falling back to a lower stage, so that although brought into view as the sphere of the *faculty of perception*, they are still not the creations of the latter, but rather the productions of the *cognoscitive faculty*, very active in the imagination, limited, however, in acute discrimination and recognition.

§ 8.

Also the *ability to connect the ideas and the memory* is often changed in a remarkable manner in the insane. In many the power of associating ideas, or rather its activity, is developed to such an incredible degree, that the most singular association of ideas and decisions are thereby brought about. An insane person sees a red curtain, and immediately calls out, "I am a murderer, I have set thy house on fire, in order to destroy thee." This rapid association of ideas is among others one of the principal causes of the insane speeches, menaces, and noisy actions of many patients. What is related on this subject by our friend, *Dr. Hering*, of his teacher, *RUDOLPH*, is exceedingly interesting, as the latter repeats some of the passages that occurred during the time he was insane. "I will explain to you, (said the latter to him,) what insanity is, and what is called so. I *know* I am deranged, and yet I am so. You will be able to follow me. I sat smoking (the last night) until the skin came off my tongue, and I felt that I must and I would,—the keeper, with the long stupid face, he must think that I am insane, he must. I say to him, Herod! Herod! go home, the black poodle he lies under the table. The fellow laughs. He does not follow me. Kill! Kill! people know nothing about justice and justification. I will explain it to you. Josephus lay on the table, the black poodle under the table, and my grandfather said, Herod was not so wicked after all. Now! do you see the connection? People call that deranged, they are not able to follow." It was this, says Hering, a recollection of Rudolph's childhood, of his grandfather or uncle, of which the black poodle had caused a lively impression on the memory of the boy. It brought to his recollection an occurrence, which had occasioned his search in Josephus about Herod, whom he always defended against the accusation of cruelty. He was of opinion that people were equally unjust towards himself, as they were towards Herod, considering him capable even of self-destruction or murder, because they always watched him, etc. Therefore he wished to dismiss the keeper, and to say to him, Only go away, you are not necessary, I am no more cruel than Herod was. However, as the effort to judge justly began

exactly on that evening, when he noticed the black 'poodle under his grandfather's table, his rapid association of ideas here placed every thing together, poodle, table, grandfather, Herod, justice, kill, etc.—In general, however, the memory of the majority of the insane is very deficient in regard to such subjects or occurrences, belonging to the period before their disease, and very often they no longer recognize even their nearest friends, and acquaintance. On the other hand, they for the most part have a lively recollection of everything that happened to them during their illness, recognise their keepers, likewise their physician very readily, and do not easily forget benefits received or insults endured, and just as little the punishment imposed upon them. In others again only a partial change in the memory takes place; they certainly have forgotten the names of persons, yet they still remember their forms, or the form is unknown to them, but the name remains, and is now transferred to others. In some others there is a remarkable power of recalling events that have occurred in very short periods of their former life, as in the case which came under our notice not so very long since, of a man, who in his youth attended the lower classes of a public school, and among other things, commenced the study of Hebrew, however in the course of his active life had so far forgotten it, as not to be able to *read* even the first words of the bible. However in the paroxysm of his insanity, which often impelled him to write in different alphabets and modern languages, one day he wrote the first two verses of the first book of Moses in the Hebrew language almost without a fault, and with but a few omissions.

§ 9.

In regard to the remaining intellectual powers, just as many manifold disorders and anomalies also occur. They are, however, for the most part disordered in one direction only, and with the exception of the imbecile one may say, that the majority of the insane reason quite justly in the domain of their fancies, fixed ideas and erroneous conceptions, and draw correct conclusions. Only the premises from which they proceed, are false; but the inferences drawn from these are always logically correct and extremely consistent. Many

discover at the same time often a degree of intelligence, wit and sagacity, quite astonishing; bring forward magnificent, profound thoughts, make the most sagacious, surprising comparisons, and not only speak with a rare fluency, but often also in chosen pointed language. As at the same time all believe themselves in full possession of their understanding, so everything that one may say to correct their insane ideas, mostly excites merely their pity and compassionate smiles or their anger, without changing their views and opinions. Pater Sgambari believed in his insanity he had been chosen Cardinal, the general of his Order caused him to be brought before him and convinced him, by the most cogent reasons, of his insane conceit, when upon Sgambari answered him simply with the dilemma: "Either I am a fool, or I am not. Am I one, then you are confoundedly stupid, in endeavouring to persuade a fool; but if I am not, then you are an ill-bred fellow." And matters are not a whit better, when the patient himself perceives his error. "I see the correctness of your conclusions, perfectly," said once a melancholy lady, "but you hurt and mortify me, inasmuch as my monomania has overpowered my whole being, and constantly destroys the impression of your words again."—Patients of this kind very often discover quite excellent mechanical or other abilities and talents, hitherto quite unknown. Perfectly uneducated countrymen have been seen who were scarcely able to read, and whose language during their insanity had become almost elegant. Some draw, paint, practice music, and write verses not without talent and ability, or hold long speeches which cannot be denied to possess a certain oratorical or scientific merit, whilst others again delight in consuming time in profound, religious, philosophical, and metaphysical contemplations, in all of whom often the acuteness of the understanding and the power of judgment shows itself as the highest state of development, and the insanity is only to be recognized here and there by irregular flights of thoughts and remarkable associations of ideas. On the contrary, however, the number of those who without talent and ability make the most nonsensical verses or write essays, is far greater, and the majority besides write their productions so illegibly, that the most practised decipherer of manuscripts gazes nonplussed at the treasure of concealed wisdom, as at hieroglyphics. Some-

times it also happens, that patients of this kind frequently stop in the middle of their discourse, as if they would excuse, improve, or justify, what is incorrect and false therein, which is by no means a rare phenomenon.

III.

CONCOMITANT PHYSICAL PHENOMENA.

§ 10.

That which here first meets our eye, is immediately the *whole habit* and *external appearance* of insane patients. The majority are emaciated, especially in the face, with sunken cheeks and a peculiar expression of countenance, which indicates the passions active in them. Their look is uneasy and wandering, their eye staring and fastened on an object, or rolling about in its orbit; the scalp flaccid and for the most part wrinkled in the forehead; the remainder of the skin mostly dry and rough, like parchment; the complexion either very red, as in maniacs, or very pale, especially in melancholy patients. Many writers have attached great importance to the *colour of the hair and eyes*, in diagnosing mental diseases, and indicated blackish brown complexion, with dark brown eyes, and with dark or black hair, as occurring most frequently; but as yet nothing certain has been determined. More worthy of consideration, according to our own observations and experience, is the remark that, corpulent persons are extremely seldom visited by mental diseases, lean not much oftener, but persons of the ordinary habits of body most frequently, as also those with *long necks* appear to be more obnoxious to their attacks, than those who have very short ones. Most particularly worthy of notice, however, is the peculiar *odour* which almost all insane diffuse around them, and which is all the more powerful, the longer the disease has already existed; this odour attaches itself not only to their persons, but also to their clothes, beds, and other appurtenances, and adheres to the room so closely, that even a long time after their departure, traces of it are still perceptible. This is according to many authors one of the most characteristic indications of mental disease, and occurs in

patients who never in any way soil their clothing and beds, from which it is clear that they who have attributed it to the involuntary discharges of urine, and which so often happen in insane patients, labour under a great error. Moreover, this smell resembles not at all that given out by the evacuations above-mentioned; it is a peculiar, extremely specific odour, which must be perceived, in order to be recognised, one, however, which never can be confounded with any other, when once perceived. The breath also of the patient partakes of this peculiar odour.—Almost parallel with this symptom is another, which has been described with equal injustice to the score of uncleanness of such patients, which, however, is found in patients who have the utmost care and nursing bestowed upon them, in regard to cleanliness; we mean the so frequent *generation of lice* that is found in so very many insane, and which only can have its foundation in a peculiar disposition of the skin.—Lastly, there is the particular *attitude, situation, and carriage* of these patients which has in it always something peculiar. The majority discover great inquietude and mobility, a constant fruitless bustling and anxious running about. Others again, particularly the melancholy, are distinguished by great indolence, dulness, inclination to rest, and thoughtless staring at one point. Some again walk with the head sunk on the chest, or with the looks directed towards the sky, in which attitude one may see them remain for hours.

§ 11.

Other not less important indications are furnished by the sphere of the *motor faculty* and that of the *susceptibility to external excitants*. Like all the faculties, we find this also partly increased, partly altered, partly paralyzed or extinguished. The desire for motion in insane patients frequently reaches the highest degree, they walk up and down with powerful, rapid strides, fight unceasingly with the hands, and break and dash everything to pieces that comes in their way. At the same time the movements are mostly regular; frequently, however, they are irregular, unnatural, and involuntary, so that often all the muscles are in motion, now one limb, now many, now all extended, threatening, flexed, or tense. Frequently also spasms and convulsions set in, still

without loss of consciousness, sometimes however with great violence and alternate flexion and extension of the limbs. These convulsions may continue one or more hours, return in shorter or longer intervals, and appear periodically or without order, although the tertian type occurs very often. In other cases, during the attacks, twitchings of the facial muscles, or a limb, an arm or a leg, have been observed, and this too is often moved about convulsively. All these movements are for the most part local, and resemble much the neuralgic convulsions; true epilepsy, however, is very often found, with perfect loss of consciousness, alternate extension and flexion of the limbs, and subsequent somnolency. Complete paralysis of the limbs is, however, by no means of unfrequent occurrence also, which commences with difficulty in moving the tongue, followed by stammering, then paralysis first of the legs, then of the arms, with loss of memory, wandering talk, and ultimately complete loss of wits and imbecility. In respect to the *susceptibility to external excitants*, we find this very seldom morbidly diminished in insane patients, still seldomer increased, but chiefly totally extinguished even to perfect anæsthesia. The complete torpidity of the stomach and intestines in these patients against emetics and purgatives, has been long known, so that even twenty-one grains of tartar emetic could be taken in one case, without producing the intended effect. The insane show also a great insensibility to the action of certain medicines in ordinary doses, especially the so-called neurotics. The same occurs in regard to painful impressions, so that one very often sees insane patients, who cut themselves with glass, tear out their hair by the roots, wound their limbs, thrust their feet into the fire, and even are able to drink boiling water, without experiencing the slightest pain. This phenomenon, which besides occurs in many nervous diseases, and which is a result of the action of chloroform, is however all the more interesting, as it contributes to explain the extreme indifference and composure of many martyrs, who, in their sublime ecstasy in the midst of their very worst torments and agonies, indeed often deprived of several of their limbs by fire and tongs, made known their high spirited constancy in the loudest and most joyful songs of praise. The insensibility to the impressions of cold and heat which the insane show, is often very great, and they are

able particularly to bear very often extreme degrees of cold without complaining, although they all experience, without exception, the pathological effects of an exposure to cold, just as well as others. Others again fix their eyes, without difficulty, on the brightest light, and can look for hours at the sun, without being in the least dazzled by it. On the contrary, however, there are others, and certainly the majority, who delight in sitting close to the warm stove in winter, and some again who feel such an internal heat, that they throw off all their clothes and go thoroughly naked, or who, as has already been said, attempt to throw themselves into the water.

§ 12.

In regard to the *remaining organic functions* we encounter next the total *sleeplessness*, which is very often met with in insane patients and very often is one of the most obstinate symptoms. There are insane patients, who for many years have scarcely slept an hour in the night, and are always walking about. But on the contrary one often finds a great inclination to sleep, which then is very frequently restless and filled with heavy anxious dreams. The great *voracity* is also notorious, which many insane show, as in the majority the feeling of hunger and thirst is very active, and the deprivation of food and drink has often the most unpleasant consequences in them; only in the imbecile and melancholy on the contrary, the most extreme indifference if not repugnance towards all means of nourishment is often found. Others again abstain from eating in consequence of certain fixed notions they have about the condition of their digestive organs and intestines, whilst some eat only when they believe themselves unnoticed. Along with this at the same time there is generally found great *sluggishness of the intestines and of the urinary evacuations*, and there are patients who are able to retain their urine twenty four to sixty hours without any difficulty. Costiveness with evacuations of hard, dry, very dark fœces is almost a constant symptom in the insane, and one often sees, if at any time *involuntary* diarrhœa should set in, the condition during its presence ameliorated, which yet very seldom follows the diarrhœa excited by purgatives and art and even then is but transitory. *Sexual desire* is also very

strongly developed in the majority of them, and for the most part a great propensity to unnatural means of satisfying this instinct shows itself, as has already been observed before, in the insane, and in this respect they can never be sufficiently watched, as well on account of the moral evils and disorders, which may arise therefrom, as on account of the jealousy and love of revenge, that often shows itself here after the denial of lascivious desires. In this manner an insane patient was incensed at the daughter of the Governor of the Asylum because she refused him the kiss he begged for; he suppressed his anger for a time, but one day as she passed by him, he stabbed her secretly with a piece of iron which he had in the meanwhile quietly sharpened into a dagger. Imbeciles, idiots and cretins frequently consume the whole of their time in eating, drinking, sleeping and practising masturbation. Moreover there are patients who suffer from headache, spasm of the stomach, pains in the abdomen, difficult breathing and other physical affections; in very many the concha of the ear likewise the conjunctiva is of a deep red, and a very large number of them suffer from hoarseness and aphonia. *Attacks of vertigo* are also very often noticed, as well as fainting fits, or even *apoplexy*. Complications very often appear too, the most frequent of which are with *hysteria*, *catalepsy*, *chorea* and *epilepsy*, and may persist a long time either in alternation or simultaneously with the mental disease. The by no means seldom intervention of organic diseases of the heart, stomach, abdomen, and lungs, scurvy, dropsy and paralysis, induces generally a fatal result.

IV.

COURSE, TERMINATION, AND PROGNOSIS OF MENTAL DISEASES.

§ 13.

Almost always mental diseases are preceded for a longer or shorter period by more or less perceptible *precursors*. The disease generally commences in this way, subsequent to the action of an exciting cause and a predisposition thereto, a more or less remarkable change shows itself in the character of the patient. He becomes repulsive, violent, splenetic, ill-

humoured and vexed about the least trifle. Towards his relations he still preserves an appearance of kindness and goodwill, but on noticing him more attentively, we find a cold and forced behaviour; he feels that he is losing his reason, and this circumstance makes him irritable and mistrustful; for a time he struggles, and certainly victoriously against such thoughts, whilst he alone knows and feels what he suffers; it lasts not long, however, before his strength in the struggle becomes exhausted, his feelings and sensations become confused, and insanity is the result.—Others again, who were formerly quiet, peaceable, thrifty, and very rational, become all at once uproarious, extravagant, inconsiderate, weak-minded, loquacious, and at the very earliest and most favourable opportunity, entirely lose their reason. Generally the relations in this case assure the physician, that the psychical disease is of very recent origin; but on more strict enquiry one may very soon discover here also, that the attack or breaking out only of the disease occurred very lately, the preparatory or precursory period, however much earlier. Many of these patients frequently have had even during their whole life, a certain peculiar manner about them, which an experienced eye certainly would not have failed to recognise, and to which it ought to be ascribed: a certain preversion of judgment; an inability more or less expressed to pursue profound science, united with a great, irregular propensity to so-called fine arts and productions of the imagination; original, extraordinary, ideas; a remarkable, unusual behaviour; transient moments of great mental activity, and acuteness in contradiction with the usual nihility, uniformity, and superficiality of their thoughts and ideas; great weakness of judgment and want of consistency and justness in their conclusions. Some at the same time are full of pretensions, wish to commence and undertake everything, without persevering with anything whatever, and being able to accomplish the least; they begin a hundred things at once and leave them again half finished. Others are extravagant and extremely changeable in their opinions and feelings; the majority are sensitive, easily offended, irritable, irascible and passionate. Some again are filled beyond measure with pride and vanity; lastly some are disposed to be apprehensive, anxious, easily frightened and fearful.—Great extravagance with immoderate laughter, or

constant weeping and sobbing, or great exaltation in all their speeches and actions are often met with as precursors. Such persons often lose the thread of their discourse, change rapidly from one subject to another, and associate often the most dissimilar ideas with one another. Many also are suspicious, mistrustful. Others adopt extraordinary styles of dress, gait, and expression. Others again exhibit great voracity or remarkable propensities and inclinations.—Along with the above there is generally also a peculiar expression of features and gestures; the look becomes singular, the gait rapid and lively, or staggering and dragging; sleeplessness or uneasy sleep disturbed by dreams occurs; the appetite is diminished or increases to voracity, for the most part accompanied by a white coated tongue; the evacuations become hard and intermitting, the urine red and scanty, or pale and frequent. Generally chronic psychical diseases commence with *changes of disposition*, melancholy, etc., then pass into *mania* or even into *insanity*, and at last terminate in general *dementia* and *fatuity*.

§ 14.

When the disease has shown itself and become *completely confirmed*, it may now assume either an acute, chronic, continuous, remittent, intermittent, or periodical form. The *acute form* shows itself especially in phrenesis, mania, and a sort of amentia, and it breaks out always a few days after the operation of the exciting cause, frequently accompanied by all the symptoms which characterise acute brain fever or cerebral inflammations, as for example, previous anxiousness, uneasiness, headache, inquietude, lastly, violent delirium, with loss of consciousness, crying, tossing, great weakness or violent muscular motions, with wild, strange looks, dry tongue, great thirst, frequent pulse and excitement of the circulation. The *chronic form* either follows upon the acute or appears independently, and is peculiar to the varieties of melancholy and insanity. The *continuous form* is indicated by three stages. The precursory, the crisis of the disease, and its decrease, is however found distinctly marked in acute derangement only, and never in fatuity, as little in insanity, but certainly in paralytic amentia. The *remittent forms* are characterized by

the alternate aggravation and amelioration of the diseased state, which often appear many times in twenty-four hours, frequently, however, only every month, but which never pass into perfectly lucid, free intervals. The latter take place in the *intermittent forms* only, and here indeed in quotidian, tertian, quartan, monthly, or even yearly types. One of the most remarkable cases of intermittent psychical disease is that of an imbecile, who has dwelt fifteen years here in Paris, in a private asylum. He is seized every three days with melancholy and immobility, by which he is transformed into a complete automaton, followed by great gaiety, with extraordinary talkativeness and inclination to move about, the transition from one condition to the other taking place as if by magic. Besides the intermission is one time regular at another irregular. In the first case the same symptoms, the same crises return again the same at one time as at another, in a similar manner, in the same month, at the same season of the year, under the operation of the same causes; more frequently, however, the attacks cease at irregular intervals, and appear each time with other symptoms, with a difference in the duration at all times of the paroxysms and their crises. It frequently happens also, that insane patients are better for a whole day, which is followed the next day by an aggravation of all the symptoms, an alternation may continue throughout a longer or shorter time, and which is very frequently observed in chronic psychical disorders.—On the whole, at the same time, all these distinctions, the *acute*, *chronic*, and *intermittent* form excepted, have little practical value, and we have introduced them only because it is always important to the practical physician that he is not deceived, and not brought to believe in a perfect cure, when perhaps only in the course of the disease, a shorter or longer lucid interval, arising from perfectly natural causes, should appear. Then even in acute, continuous forms, with distinctly marked stages, cases have been seen, where after a regular and progressive diminution of the symptoms and the appearance of the stage of convalescence, the disease broke out afresh, in all its violence, a few days after, and repeated this deceptive process several times before one could succeed in gaining the mastery over it. In *paralytic amentia* also cases sometimes occur, where the general paralysis suddenly without any

perceptible cause increases in a frightful manner in the night, so that the patient cannot stir a single step more, without falling, and is not able to pronounce a single word, whilst the evening before he went out to walk, felt very little the weakness in his legs, and was able to speak with tolerable freedom, so that he often dies on the evening of the second day, when one had hoped the day previous to have seen him alive months to come, if not years. On the contrary, however, we find among them some we are inclined to think will not live over a few days, and whose condition likewise through the night often takes an unexpectedly happy turn.

§ 15.

In regard to the *termination* of mental diseases three possibilities are given : (1) transition into *convalescence* ; (2) termination in *death* ; (3) transition into *another disease*. Should *cure* ensue, it may take place either by gradual diminution of the morbid symptoms, or by crisis. In the gradual decrease all the symptoms of the disease by and by become diminished in respect to their violence and multiplicity, till at last, in the stage of recovery, the previous normal condition of the individual is again re-established. If crises ensue, they may occur as well in a psychical as in a physical way. To the first belong the by no means rare determinations of *states of depression* by *states of excitement*, as for example, fatuity and melancholy by mania and phrenzy, by whose intervention very often speedy and perfect recovery ensues. Much rarer, and indeed doubtful, are some of the cases brought forward to the contrary, i.e., the determination of conditions of *excitement* by *depression*, as for instance, mania by melancholy. Very frequently, however, the cures brought about by mental emotions are rapid and sudden. Sudden joy, unexpected happiness, a violent fright or chagrin, have very often brought about surprisingly fortunate turns in the most tiresome and most obstinate psychical disorders. Many writers attribute to the *physical* crises sudden corpulency or even increase of the emaciation to the most extreme degree ; likewise *hæmorrhages*, especially hæmorrhoidal, epistaxis, the appearance of the monthly period in women, even hæmoptysis, according to some. One often sees also such determinations brought about

in consequence of the appearance of *vomiting* of mucus or black bile, or *diarrhœa*, and not less frequently by *ptyalism*, and in other cases, a long, quiet, deep sleep, especially in acute mental diseases, often puts an end to the psychical disease at once, and from which the patient awakes as if born again. The best and most important of all crises, however, are without doubt those which ensue *by the skin*, either through the appearance of critical sweats, or the breaking out of herpes or other eruptions, or also as often happens, by the formation of boils, abscesses, glandular swellings, and the copious suppuration which follows.—Should the *termination be in death*, it may be brought about in various ways. The patients die often, especially the insane and maniacal, during an attack of mania in the midst of great excitement; far more frequently, however, death takes place by the intervention of physical affections, and among those which most frequently occur, are cerebral inflammations, acute nervous fevers, apoplexy, organic affections of the brain, the lungs and the abdomen, and lastly, scorbutic affections. By far the greater majority, however, die of lung disease and emaciation. Insane patients are very frequently carried off by chronic inflammations of the intestinal mucous membrane and the colliquative diarrhœa arising therefrom, and which in them is almost always fatal. In melancholy patients death follows sometimes from the appearance of sudden debility. Death by scurvy is on the contrary chiefly the portion of the imbecile, fatuitous, paralyzed, and sometimes also the melancholy. If the psychical disorder pass *into another* disease, it takes place for the most part in quite an imperceptible manner, by degrees, but often also very suddenly. It is those disorders so nearly related to the psychical, as the neuroses; namely, hysteria, chorea, catalepsy, and certainly also epilepsy, into which the mental disorders pass; frequently also these nervous diseases alternate with the psychical or are complicated with them.—Lastly, in regard to the *duration* of psychical diseases in general, there is a very great difference in the individual forms. Acute cases may terminate in twenty-four hours, chronic may last for years, even to the end of life.

§ 16.

In regard to their curableness, the *prognosis* in the majority of psychical diseases is not the worst. The most easily curable is mania, melancholy of recent occurrence, acute insanity, and fatuity, and many special forms of insanity. Chronic insanity passes, like chronic melancholy, easily into complete amentia and fatuity, and is then just as incurable, as paralytic amentia. Inherited psychical disorders are certainly curable, but always permit of relapses being apprehended. In fact, no disease is so very obnoxious to relapses as the psychical, and only after long-continued observation of a patient discharged from treatment, can the physician be sure, that the supposed cure is genuine or not. The cases least of all subject to relapses, are those where the psychical disease has suddenly broke out in individuals otherwise little predisposed thereto, after the operation of an accidental cause, as for example, sudden violent mental emotions, during confinement, etc. Long-continued and slow acting mental emotions induce on the contrary psychical disorders often very difficult to cure. The same applies to long-continued intoxication, frequent practice of masturbation, many years sexual excess, defective education, hereditary intellectual weakness, natural disposition to be proud and haughty, very fully developed and active intellectual powers, excited and very sensitive character, etc. All circumstances of the above kind make, for the most part, the prognosis very unfavourable. The hallucinations induced by over study, the forms engendered by mortified pride and religious exaltation, likewise not less those in which the patients have a full, clear knowledge of their condition, especially when in this form a very rapid improvement does not take place. Relapses are also much more difficult to cure than the primary attacks of the disease, and the oftener and more continuous is their return, so much the more unfavourable is the prognosis. Complications with paralysis, or epilepsy, likewise make the majority of cases perfectly incurable. Cretinism, hereditary fatuity, and apathy, may certainly be improved, but never cured. Besides, according to the opinions of the majority of writers, hope of cure in all mental diseases should never be abandoned, so long as any disorders whatever exist in the *prima viæ*; then only, when

these functions are again completely restored, without at the same time that the psychical disease has been materially improved, is danger to be apprehended. Also those patients who are constantly looking at the sun, or who swallow their own fæces, are to be considered as absolutely incurable, when this state of things does not rapidly pass off. Moreover one may always prognosticate a *speedy recovery* when the patient, hitherto indifferent, again begins to be sensible of pain and the natural wants of the body, to again recollect the events and incidents which occurred previous to his disease, and to take an interest in the duties of his former calling and favourite occupations; particularly, however, when his look again becomes free and easy, the expression of his face more natural, the digestive functions regular, the skin assumes its normal properties, and sleep and appetite occur in the usual way. Dread of fresh attacks also, and great dejection on account of their condition, in the lucid intervals, is according to some a good and tolerably safe precursor of an early favourable change.

CHAPTER II.

CASUAL AND OCCASIONAL POINTS AND INFLUENCES.

I.

PREDISPOSING CIRCUMSTANCES.

§ 17.

As every where we find also in psychical disorders, among the *predisposing* circumstances, firstly, those inherent in the *individuality* of the patient, furnished by *constitution, temperament, and anatomical formation, age, and sex*. That depending on the *constitution*, whether hereditary or congenital, which cannot be recognized after death by any organic change whatever, and whose essence and nature is still wrapt in oblivion, makes itself known for the most part in the earliest childhood, by a great levity and eccentricity of character, contradictory, inconsistent behaviour, frequent attacks of great extravagance, or sorrowfulness, and a kind of morose humour; such individuals are held to be originals, and strange and remarkable persons; they are usually seen forming many plans and projects, which they very soon forsake again; on the slightest opposition their features undergo a change, their eyes look lively and sparkling, their look unusual and singular. According to observations hitherto made, the predisposition thereto appears to be *hereditary* in more than half of insane patients, and indeed in an especial manner among the Jews, the English catholics, many old Scottish families, in royal families, in the old aristocracy of France, and among the rich and affluent in

general, which certainly is to be imputed to the circumstance alone, that these families much more than others, intermarry among their own relations, by which naturally the germ of the disease is more surely propagated, because the requisite condition is furnished by *both* parents. In regard to the *congenital*, at the same time *not hereditary*, disposition to insanity, opinions are very much divided; still it is easy to suppose, that parents who are debilitated and already advanced in years, addicted to intoxication or dissipation, or such who have suffered from nervous diseases, also fright, fear, or other depressing mental emotions during pregnancy, often may be the means of begetting children, who have greater disposition than others to mental diseases; exactly in the same way this constitutional disposition may be *acquired* by children born healthy in other respects of healthy parents, from debilitating causes in early life, onanism or other sexual excesses, immoderate excitement of the feelings, or the imagination and other similar irritating causes in the very earliest period of their lives. In reference to the particular *temperament*, previous observations have not yet furnished anything certain, although it is asserted, that the bilious are most frequently attacked by melancholy, the sanguine by madness, the nervous by furious mania or insanity, and the phlegmatic chiefly by amentia and fatuity. That the *anatomical formation of the cranium* must have great influence on the disposition to mental diseases, is self-evident, and indeed we also find that particularly in fatuous patients its form is almost constantly irregular, either flat over the vertex and at the temples, or the forehead very small, nearly round and very low, and sometimes with an extraordinary thickness of the cranial bones, and indeed in many other cases from which it is clear that a disposition to very many psychical disorders must arise, not only from retarded development of the brain, but also to the constant irritation owing to a deformity of the skull. In regard to the different *ages* all previous observations show that the number of insane increases between the years of twenty and thirty, reaches its maximum between thirty and forty, decreases again between forty and fifty, and after the fiftieth returns again to its minimum. Examples of mental disease in children are extremely rare, still cases are on record in one of which a boy, in consequence of a blow on the head, went

raving mad, likewise of a girl, who had visions of angels at the age of seven years, and only a few years since, the local newspapers gave an account of more than fifteen suicides among children between nine and thirteen years of age. Besides we frequently see predisposed individuals seized at the age of puberty with nymphomania, religious melancholy, disgust of life, and propensity to suicide, and even irresistible desire to commit arson; whilst on the contrary, the various forms of insanity, mania and melancholy are more peculiar to the age of manhood, and advanced life to amentia and fatuity. Lastly, in regard to the *two sexes*, the balance appears, according to the very indefinite observations hitherto made, to be tolerably equal, or perhaps respecting the frequency of occurrence inclines rather to the side of the male. It is also stated, that in general the single or those living in strict celibacy are much more obnoxious to mental diseases, than the married and widowed.

§ 18.

Besides the congenital individualities just mentioned, the psychological predispositions *imparted* to the individual by *habit*, and particularly by *education, station, and profession, political and religious relations*, play a part not less important and not less worthy of attention. What *education*, comprehending the entire being, physically and mentally, and predetermining the character in this life, may do in this particular, may pervert or make good, is enormous, and we should be obliged to write a book especially for the purpose, would we exhaust this subject, at the sametime we should not much exceed the truth in asserting that many more predispositions to psychical disorders are *acquired*, than congenital. Indulging a child's caprices in infancy; immoderate exertion of the intellectual powers in a weak constitution; developing the lust of fame and of ambition, without giving the mind a moral standard; encouraging the vanity, the frivolity, and coquetry of young girls; rousing wishes and desires which subsequent real life cannot satisfy, in fact everything which does not fit a man for the extreme earnestness of life, renders him a prey to his passions, and incapable of contending with, or does not sufficiently arm himself against, the reverses of fortune; all

these are circumstances that must necessarily make him unable to bid defiance with constant success to the causes of psychical disease, which ever surround him.—In regard to *trade* and *profession*, it is a remarkable fact, not the less founded in experience, however, that the *profession of public teaching* is that which proportionably furnishes the majority of victims to these diseases, and certainly this is all the more remarkable, as it is an equally well-established fact, that in people, who occupy themselves especially with scientific subjects and strengthen their understanding and powers of judgment by earnest study, on the whole, psychical diseases very rarely occur; so the cases of public teachers who have become insane from hard study, unrestrained philosophical and religious speculations, continuous night-work and close confinement are indeed only exceptions to the rule. Can the irritability which is never absent in teachers, favour their predispositions? Moreover, it is more especially forms of mania and insanity, that we find among male and female teachers, whilst hypochondriasis is more rarely seen in them, than among literary persons leading a more sedentary life. *Artists*, particularly *actors*, musicians, poets, etc., are likewise very frequently attacked by psychical diseases and chiefly indeed by *melancholy*, which also appears to be especially peculiar to *comic performers*. Merchants also in the present speculative age, readily become melancholy. Besides, certain sedentary occupations, as for example, that of the tailor, the shoemaker, the weaver, the stocking maker, etc., also favour certain kinds of mental diseases; in these trades we find the largest number of enthusiasts, visionaries, sectarians, and perhaps proportionately twice as many hypochondriacs as among the learned; and the propensity to suicide and melancholy is among those classes by no means a rare phenomena. Likewise mountaineers and workers in metals are frequently subject to a peculiar kind of psychical disease. Further, that all constitutions, also great *political events*, and *revolutions*, which excite the intellectual faculties and the passions, must exercise a powerful influence on the formation of the psychical condition of those who participate in them, and indeed no epoch furnishes usually more lunatics than the times of great popular movements and state revolutions, and also, the insane are more numerous in republics, than in countries having despotic governments, where every-

thing proceeds in an uniform manner. We ourselves in a period of more than fifteen years, have never seen more cases of insanity and mania, here in Paris, than in the years 1848 and 1849, after the February revolution, and in the year 1852 after the *coup de'etat*. Lastly, in regard to *religion* as a predisposing cause; it is by all means perfectly correct, that certain *religious exercises*, as for example, a life of seclusion, a cloister existence, long fasts, forced celibacy, favouring the propensity for the wonderful, and things of a similar kind, may exercise a most injurious influence on the soul; when, however, it is asserted, that every religion which not only gives nourishment to the clear understanding, but also the mind, the feelings, and the nobler senses, and also concedes a place to the incomprehensible, must necessarily lead to fanaticism, is certainly false and a much more superficial conclusion than many think. It is not religion and transcendental belief that has at all created religious enthusiasts or fanatics, but the propensity to fanaticism has for the most part, derived its material from religion, and frequently alternates with this and other ideas, politics, social systems, metaphysical speculations, and the like. Lastly, not the less important as favouring the disposition to psychical diseases, are the *cosmical* and the *pathological* influences, viz., the *seasons*, the *moon's influence*, *climate*, and *certain diseases*. It has been already asserted by the ancients, that *summer* and *autumn* are favourable to the appearance of mania; melancholy shows itself most frequently in autumn; dementia in winter. Here in Paris, the majority of cases occur in the summer months, from May to August; fewer in the autumn, from September to December; still seldomer from January to April. Often the different seasons induce changes in the forms of insanity; the point of culmination of lunacy is reached in June and July; its lowest position in February and March. The influence of *climate* is as yet but little known, still it would appear, according to previous observations, as if the temperate region predisposes more to mental diseases than the very hot and the very cold; persons living far north sometimes perfectly recover when they repair to the south of Europe. And we see not only in a sultry stormy atmosphere, but also in serene, at the same time, however, very hot summer days, frequently great general inquietude in the insane in the hospitals, lasting for many

hours and even days. Respecting the influence of the *moon* and its phases, we have as yet no useful results before us, and many observers are of opinion, that the influence ascribed to this planet is owing merely to its light; even the supposition that somnambulists feel themselves incited to their ghost-like perambulations, particularly in moon-light nights, has positively no real foundation. In regard to the *diseases* and *organic influences* which may predispose to mental diseases, inflammation of the brain and its coverings, comes first. Then follow the various nervous diseases, viz., chorea, epilepsy, hysteria, and catalepsy, and equally as important, apoplexy, attacks of paralysis, typhoid and fevers in connection with cerebral inflammations; but before all, previous pre-existent mental diseases. Frequent attacks increase the irritability, sensitiveness, and intellectual weakness of the patient always in a higher degree, till at last incurable amentia appears in its place.

II.

EXCITING CAUSES.

§ 20.

The causes which excite and confirm the disease, are partly of a *psychical*, partly *physical*, partly *somatical* or *pathological* kind. Among the *psychical*, all *violent mental emotions*, such as sudden, unexpected great joy, violent frights, great vexation and anger, all of which may often pass very rapidly into mania and madness, or result in insanity or amentia, stand pre-eminent above all others. Next to these come long continued *sorrow, care, and grief*, about his business or domestic affairs, sudden *misfortunes* or *fatal accidents*, separation from home or from dear friends, etc., generally followed by melancholy, or even by insanity. This cause is so frequent, that almost more than a third part of the cases received into the asylums are owing to it. Scarcely less important is the influence of *jealousy* and *unhappy love*. *Morceau's* tables show 244 cases in 1000 patients, almost the fourth part. Not much, though somewhat rarer, are the examples of mental diseases excited by *religious qualms of conscience* after com-

mitting *false steps* or *crimes*, or after listening to frightful *penitential sermons*, which for the most part terminate in religious melancholy, known by the name of *theomania*; frequently however may also generate, also according to the particular predisposition present, mania or insanity, especially if at the same time the patient has dreadful hallucinations of devils, etc. A very frequent cause also is *mortified pride*, *insulted vanity*, *suppressed shame*, all of which may easily generate insanity, with fixed ideas, and disgust of life, with inclination to suicide. To the above belongs at the same time the *ambition* and *arrogance*, which easily makes complete fools of incapable silly fops, who in their stupidity and nullity, on account of their supposed talents and abilities, still believe themselves called upon to fill all possible high stations of honour, to receive marks of distinction, and undertake important affairs. To this ambition is owing the condition of the majority of those, who have lost their reason through *political events*, although in the latter case the sudden joy at the occurrence of desired changes, or anger, sorrow, sadness at the reverse, may also very often give the bias in this direction. Further, we frequently see a sudden *transition from a low condition to respectability and influence*, or *from poverty and misery to riches and affluence*, act quite as injuriously; whilst on the contrary in the reverse of this, i.e., unmerited degradation of position and impoverishment, the case of injurious operation on the soul-life are much rarer, probably because in the latter case, the passions of envy, avarice, and ambition, have already played their part often in an inferior degree, than in the former. Cases are not rare where *ennui and want of occupation* is the existing cause, as for example, a transition from a very active life to one of complete inaction, or a change from pleasures and amusements of every description, into a life of retirement and solitude. Lastly, all *immoderate exertions of the thinking powers*; excessive metaphysical, philosophical, religious, speculations; immense or too long continued excitement of the imagination, or perverted direction of that faculty; overstrained wit and sagacity, etc., are also well known as very frequent occasional causes of mental disease. Who can tell how much mischief has been done in this respect, not only by the irrational study of dark prophetic writings, too abstract, philosophical and political systems,

mechanical and mathematical, insoluble problems, in otherwise rational men; age, also the daily perusal of romances, desire for theatrical performances, dissolute sensual dances, and round games, and other things, which excite the imagination too highly in young people, and especially in young girls? The poison does not work every where alike; ultimately, however, when the measure is full and the whole soul penetrated, nothing can check its operation; the last obstruction that the understanding could oppose, is overcome, and insanity appears like Minerva, with spear and shield, born of the head of Jupiter.

§ 21.

Among the exciting causes of a *physical kind*, the use, or, rather, the abuse of certain *medicinal* substances, and the action of *certain poisons*, deserve notice first of all. What influence *spirituous liquors* have, particularly brandy, is well known; we know, likewise, the operation of *opium* and *haschisch*. *Coffee* in spite of Hahnemann's warning, is still considered at the present day a very innocent beverage; we have, however, here in France, where it is drunk very strong, and mostly mixed with rum and brandy, seen the most serious mental excitement occasioned, almost approaching that caused by the action of opium, in very irritable persons; great joyous excitement, forgetfulness of all ills, irresistible impulse to sublime profound contemplations, and subtile enquiries, with great flow of ideas, and wonderful readiness of association; these were the signs which we have, more than once, seen it produce, and, after this, the next day, follows an unconceivable dulness of the imagination, and the memory, that unfits one absolutely for all intellectual exertion, and is only to be dispelled by a fresh cup of the strongest coffee. And the use of such things may not be the unrecognised cause of too many mental diseases, of which, at the time, the relations and the physician asserted that they could not conceive what could have occasioned them? The same applies to the very frequent use of *cayenne pepper* as a condiment; in England, of *opium* and *mercury* as being the most innocent domestic remedies, to which may be more readily ascribed perhaps, than to the foggy atmosphere, the so frequent propensity to suicide, which

torments so many inhabitants of happy Albion. The hypochondriasis and the melancholy which *tobacco* can create, and must necessarily the more easily in consequence of the universal preference to cigars, is also no longer a secret; and what shall we say of the influence of *belladonna*, of *stramonium*, of *hyoscyamus*, which are recommended to asthmatical patients to be used instead of tobacco, by many physicians of the old school at the present day even, or of the operation of adulterated wines, beer, and other beverages, and articles of food, of whose danger the majority of mankind have not even the slightest misgiving? Verily, when we think of this, and and see how, in this respect, the etiology of mental disease is still wrapt in obscurity, and how important it is in the choice of efficient remedies and antidotes, to see our way clearly we might almost despair!—We have above already alluded to the psychological diseases to which *workers in mines*, situated in *the mountains*, and *workers of metals* are frequently exposed.—The *atmospherical* and other relative influences, as *heat and cold*, play an important part. The violent operation of the *heat of the sun*, or even of *a fire*, frequently creates acute insanity, or phrenitis. Ramazzini relates that on a very hot summer's day, the inhabitants of Abdera were present at the representation of one of Euripides' tragedies, and that many of the spectators were suddenly seized with a brain fever, which lasted uninterruptedly for seventeen days, and during its paroxysms they ran about the streets as if insane, declaiming in loud voices the verses of Euripides. During the French campaign in Egypt and the provinces of Algiers, the soldiers suffered much from frequent hallucinations, became furious or melancholy, and terminated their lives by suicide. In Lüttich, during the time of our residence there, on one very sultry day of a by no means hot summer, three respectable citizens went mad all at once, and two years ago we saw here, in Paris, in the course of the only really hot week, and in the district of a single *quartier*, five cases of mania among some workmen who inhabited garrets with very low roofs, in the fifth and sixth stories. Extreme *cold* appears to operate in a similar manner; during the retreat of the French from Moscow, in the severe winter of 1812, it was found necessary to hand over a great number of the soldiers to the continental lunatic asylums, and in the cold winter of 1829—30, there

occurred in the otherwise peaceful and healthy little town of *Neuwied*, on the Rhine, eight cases of suicide, and the majority of them indeed in the course of January. Lastly, certain *local influences* appear also to favour the development of psychical disorders; as for example, in Italy, in those places where the form of insanity conjoined with pellagra rages, which likewise drives the inhabitants to suicide. At the same time, however, what we have said here concerning the influence of great heat and cold, in no way affects the observation we made a short time ago, (§ 19,) respecting *climate*, and in accordance with which a temperate climate disposes more readily to mental diseases than a very cold or a very hot. Then exactly in those accustomed to moderate temperatures, an unusual degree of heat or cold must naturally act with greater violence, and more detrimentally, than on the inhabitants of polar or equatorial regions, whose entire organism is formed and hardened for the climate of their homes.

§ 22.

Also that many *pathological conditions* not only of the brain, but even more remote organs, may have mental diseases as a result, is likewise a fact even well known to every tyro. To these belong first of all, all *concussions of the brain*, induced by mechanical causes; likewise all cerebral diseases in general, which are for the most part followed by fatuity or complete amentia. Then follow the *nervous diseases*, among which *epilepsy* and after it *chorea* stand preëminent, and which are very frequently succeeded by insanity or fatuity. We often likewise see after *typhoid fevers*, very troublesome and sometimes indeed incurable mental diseases arise. The influence of *parturition*, which may cause the insanity of lying-in women, is known; also the hallucinations and other disorders of the imagination, which frequently follow the suppression of the *hæmorrhoidal flow* and other habitual discharges of blood; also the *condition of the monthly period*. and *pregnancy*, exercise great influence on the female sex. Further, an abundant source also of the most melancholy derangements of the mind and intellect, is the enervation of the *nervous system* by *onanism*. Such patients suffer mostly

from a peculiar melancholy, which has this characteristic, that they often shun their nearest relations with the greatest suspicion and mistrust, imagine themselves everywhere betrayed, pursued by enemies, or criticised behind their backs, and always imagine there is something going on secretly against them. When the occasional cause is continual, this melancholy easily passes into fatuity, if the unhappy being does not put an end to himself by suicide, to which patients of this kind have a great propensity. Not less dangerous, yet somewhat of another kind, is the great influence other *sexual excesses* have, and when it was once said by a German satirist, that the distance from *prostitution* to *hypocrisy* was very much less than one thought, he expressed therewith a pathological truth only, which one may too often see substantiated in practice. Religious melancholy, with despair of salvation, hallucinations of devils, frightful figures of all kinds, frequently in alternation with lasciviousness, shameless madness, are by no means seldom the consequences of excesses of this kind. But what is most remarkable is, that the same phenomena may show themselves under exactly the opposite influences, i.e., *an over-excited nervous system and imagination, where the sexual instinct is not satisfied*, in strictly continent, unmarried persons. Further, organic *affections of the heart, the liver, the spleen*, but particularly of the *stomach* and *prima via* may also induce psychical disorders. Melancholy and hypochondriasis certainly very frequently have their seat in the digestive organs; and many physicians assert that the disgust of life, with the propensity to suicide, has almost always for its cause a chronic inflammation of the small intestines. As a result of the presence of *worms* in the intestines, phrenzy and madness have frequently been observed. The old fable also of the so-called *black bile* being the cause of *melancholy*, is so far at least, not entirely unfounded, in as much as from inactivity of the liver, and congestion of the portal system of veins, particularly in literary men, tailors, shoemakers, weavers, and others, condemned to a sedentary life, sadness and melancholy may easily arise. In regard to the *spleen*, we know of only one case to be produced, and that indeed of a goat in the court of the school of anatomy, at Bonn, whose spleen had been excised for physiological experiments, and who was considered by all who knew him to have

the undisputed character of being insane. What Hein says of *diabetes* as a nervous disease and its connection with psychical diseases, is now confirmed by the recently made, highly interesting observations on the almost exclusive influence of obstructed nervous activity in the generation of sugar in the urine. Of *heart diseases* it is likewise known, that very often serious mental diseases appear in their train, particularly melancholy, suicide, and even propensity to murder; and at the same time nearly all patients with heart diseases constantly show a great disposition to anger, and passionate violence, and in many criminals considerable errors in the situation or in the structure of the heart have often been found. Lastly, *suppressed eruptions*, ulcers, herpes, exanthematic, and similar *cutaneous* diseases, deserve mention before all, in as much as on such like causes, but which alas! are generally least of all respected by physicians, certainly depend many more psychical disorders than is generally imagined. We are not supporters of Hahnemann's *Psora-theory*, when by it is understood the doctrine of *Scabies* only; if, however, what is said there is extended to all *skin diseases*, then we subscribe in full to every conclusion the immortal master of our school has drawn therefrom.

III.

PRODUCTS OF PATHOLOGICAL ANATOMY.

§ 23.

We have purposely annexed to the chapter of causes, all that, to us, appears necessary to be said on this part of the subject, because there not only always have been, but are still, and particularly of the physiological school, many physicians, who will not allow of the existence of any functional disorder, without simultaneous anatomical changes, and who also see in the latter alone, the disease itself and its only *causa proxima interna*. In regard to our own view, we consider that these morbid changes may frequently be the true cause of mental disease, in which, however, in regard to the soul-life they play the part of *exciting external* causes, but not that of *elementary internal* causes. In many cases, however, the morbid changes prove not even

in the slightest degree, the existence of the disease, but may and must for the most part be considered as mere accidental, or at the most only additional complications in no way necessarily connected with the mental disease. If we now examine all that has been brought to light, and written on the morbid transformations in mental disease, we find, alas! that the result is a *negative* one, in as much as when we except the faulty construction of the cranium, in congenital fatuity, as yet not a single morbid change has been pointed out which belongs exclusively to psychical disorders, and which likewise are not as often indicated in other cases of disease where no similar kind of mental affection whatever occurred; whilst on the contrary again, in other cases of this kind of psychical disorder, the autopsy did not exhibit a single one of the morbid changes which were present in some. If it is, however, proved, that the one and the same disorder occurs at one time with, at another time without these transformations, and that the same morbid change is far from inducing always the same mental disease, it must then be clear that all previous researches in this department have as yet furnished no useful result; and that it would only be a loss of time and trouble to copy here the suppositions and opinions which the various writers have raised, and the elements from which they have drawn their conclusions. We would only say thus much, that in acute insanity, the external grey substance has frequently been found marbled, generally or partially reddened and full of small effusions, with increase or diminution of its density, and distended arteries. After chronic affections, the grey substance is sometimes found to be divided into two layers, frequently softened or containing numerous fleshy excrescences and small cavities filled with serous fluid, and often accompanied by atrophy of the frontal lobes, and sometimes complete disappearance or thickening of the grey substance. The p. hippocampes also have in some cases shown morbid transformations. The white substance is more rarely affected, yet even this also occasionally exhibits changes; it is found injected, indurated, of a pearl grey colour, and frequently many of its fibres grown together. The *membranes* of the brain also exhibit sometimes changes; they are often found injected, dull, thickened, full of morbid growths, false membranes, and effusion of serous fluid. The cranium itself is

frequently thickened, or atrophied, containing internal osseous excrescences, or otherwise changed in form. But all these transformations far from being constant are found, as has been already said, after many other inflammations and existing organic affections of the brain also, without the least psychical disorder. The same applies to the long list of other cerebral morbid changes, which authors generally introduce with great readiness and self-sufficiency, as for example, enlargements, serous accumulations, splinters of bone, steatomatous growths, cancer, and schirrhous indurations in the brain.

§ 24.

Of still less value in regard to their diagnostic certainty, than those changes found in the brain, are those met with in other organs; which therefore we shall review here in a very cursory manner only. To this belong firstly, the chronic inflammations and other *lesions of the abdominal organs* and the *stomach*, which may certainly be the frequent cause of many psychical disorders, but which show themselves just as inconstant as other conditions. Malformations and deviations in the situation of the stomach, have been also noticed, likewise very frequently, an irregularity in the course of the *colon transversum*, which has been observed in the case of those who have committed suicide, to lie in a perfectly perpendicular position; and also contraction of the *large intestine*, is by no means a rare phenomenon. In regard to the *liver* and its *biliary appendages*, tubercles, abscesses and pustules, hydatids, fatty degeneration of the hepatic substance, and morbid growths, alterations of structure and size, stones and worms in the gall bladder, have been found. The *spleen* also very often shows indications of morbid changes, as well in respect to its situation, as in regard to consistence and size. The *lungs* also have been found altered, frequently indurated, schirrhous full of water and adhering to the pleuræ or even to the diaphragm, also changed in their form and structure, and very often full of latent tubercles. The *heart* sometimes exhibits very remarkable transformations; namely, abnormal situation and size; attachment of the pericardium to the costal pleura and the heart itself, or to the auricles; water in the pericardium; accumulations of blood and polypi in the cardiac chambers and the auricles; hypertrophy or dila-

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tation and softening of the walk. The organic changes in the heart seem to occur most particularly in melancholy patients, those disgusted at life, and maniacs; the lesions in the stomach and the abdominal organs almost exclusively in melancholy subjects and suicides; the organic affections of the lungs frequently in maniacs.

CHAPTER III.

PATHOLOGICAL NATURE, PARTICULAR FORMS AND DIAGNOSIS OF MENTAL DISEASES.

I.

NATURE AND ESSENCE OF INSANITY.

§ 25.

If we review what has hitherto been said concerning the peculiar essence and pathological nature of mental diseases, by the different psychiatrical writers, we shall find almost as many different opinions as writers. Some seek the true seat of these diseases in the brain itself, others in the abdominal viscera, or even in other organs, some in a general nervous excitement, others again in a derangement of the vital power contained in the blood, and lastly, others, namely, the so-called pure spiritualists, in a peculiar morbidly changed condition of the soul itself, without necessary causal affection of an organ; whilst as we already remarked in the introduction, the organico-physiological school totally denies the existence of psychical disorders as *independent diseases*, and considers them as symptoms only of some known or unknown organic affection, and certainly always as the result of anatomical changes. Must we now express our own opinion in this chaos of views, we must first of all declare that, in spite of the absolute determination with which we always disapproved of, not so much the anatomical *researches*, but rather the pathological *conclusions* of the physiological school, still we cannot by any

means agree with the spiritualists, who, accept only a morbid condition of the soul itself. We protest, and shall always do so with all our might against views, according to which no other existence shall be accepted than that, which falls *immediately* within the sphere of the senses, and after which the virus of chancres, measles, hydrophobia, etc., is therefore declared to be nothing but a chimera, because neither chemistry nor anatomical instruments have demonstrated its existence in the pus. According to our view, there are also pure virtual derangements of organs, which are expressed by disordered functions; indeed we even go so far, as to consider without wishing to deny the *more remote* causal influence of anatomical changes on the formation of *recent* functional disorders, these changes as the *first* cause of the disease, but itself as the product only of a previous purely *virtual* derangement of the organic sustaining and formative power, thus depending on a very *immaterial* basis. Although we thus always admit primarily, the immaterial changes in the formation of disease, we must still at the same time, as before said, protest just as much as ever against the view of the spiritualist. Then as an immortal essence, therefore *in itself*, subject neither to death nor change, the spirit can never be *in itself* diseased; in an eternal, unchangeable equality of being, it is, *in itself* at every moment, what it was and will be, neither diseased nor deranged, neither weaker nor stronger, but always like itself. So long, however, it acts as the moving power to the intelligence, reason, and feelings, in our present organism, it must be this, by means of the organs, which our present organism has received for this purpose, and therefore it will depend only upon the more or less excitable diseased or healthy condition of these organs, how the spirit can make known its activities by the play of the different psychical powers. Lastly, whatever organs one may believe oneself justified in accepting as the true seat of psychical disorders, and in whatever kind of derangement of them one may see the essence of the disease, still this always remains established, that without the functional or material disease of any one anatomical organ, it is decidedly impossible for any psychical disease to exist.

§ 26.

The question, upon which it turns, in the enquiry into the essence of mental diseases, can therefore be this only, in which organs is the proximate internal cause of these disorders to be sought for, and what changes ought to be presupposed as *essential* to the origin of these disorders. If we knew accurately what part the brain and the solar plexus play in our intellectual and emotional perceptions, the first of these two questions would be very easily answered, as naturally those organs must be affected, which have an immediate function in the play of the emotional and intellectual activities. Now phrenologists have certainly furnished us with very valuable information concerning those activities belonging to the brain; from which it proceeds, that each kind of perception, and each impulse and propensity, has for its foundation, in a particular part of the brain, a certain number of fibres, as the material organ of the soul, so that we are able in modern times, in all psychical disorders, by the faculties thus rendered particularly prominent, with certainty to specify, which part of the brain and which organs situated in it, is affected. But beside those activities and faculties (the organs for which, so far, phrenologists have demonstrated in the brain,) there are in the domain of the psychical powers yet very many more, as for example, almost all having reference to the *inward feelings* and emotions, whose organs, as the whole of the brain has already been portioned out and no place remains over for those that are wanting, we must necessarily seek for elsewhere. Now we are led to consider, intuitively, and by observation, and also by presentiment which makes itself known in the *usus loquendi* of all times, and equally so by the many irrefutable experiments made on magnetic-clairvoyants, necessarily the nervous system of the abdomen, and indeed more especially the solar plexus, as the centre from which they emanate. But here, alas! we enter on a region as yet, in regard to its psychical functions, very dark and unknown, in which we do not see much clearer, than in that which we sometimes call our obscure feelings. Thus much only can one say with certainty and without having to fear grounded contradiction, even according to the present

position of science, that all those psychical activities, which are referred to emotions and innate feeling, have their organs in the nervous system of the abdomen, and that, therefore, in those psychical disorders also which relate more especially to the above-mentioned activities, precisely this system must necessarily be affected. Therefore it is not merely those in the brain, but also those psychical organs situated in the abdomen, which may be the seat of mental diseases; and it remains only to be asked, whether in the affections of these organs the essence of psychical diseases also consists, or whether we must seek further for this? We have already shown above what influence other organic affections may exercise on psychical activities; but as such affections do *not always* induce psychical disorders, so that it is impossible they should be looked upon as *essentially necessary*, but only as *accidental* circumstances, and where psychical disease follows the appearance of such affection, *another* reason must necessarily be found, which has caused and inevitably resulted in the out break of the disease and in which *alone* the essence of the psychical disorder may be sought. The foundation, however, without which no psychical disorder *can* be present, and with whose presence it is at the same time in every case *necessarily connected*, is the affection of one or more psychical organs in the brain, or in the nervous system of the abdomen; and in this affection, therefore, the essence of mental diseases *must* lie. Whether, at the same time, in all cases both systems, the brain and the abdominal nerves, or sometimes only one of both, or primarily the one more especially, the other for the most part is only consecutively affected, certainly yet remains to be ascertained, and this takes place without doubt in the various psychical disorders in the most diverse manner, but alters in general nothing of what has just been said, and cannot prevent us from expressing in answer to the above question, at least, at first, the following proposition: *the essence, or the pathological nature of psychical disorders, consists in all cases in a morbid condition of the psychical organs, situated in the brain or in the abdominal nerves.*

§ 27.

It is true that in this sentence nothing at all is said as to the nature of the morbid condition, and the question still remains,

whether a functional only, or necessarily an anatomical change of the affected organ, is required for the production of psychical diseases. Those who assert the latter, rely on the products of pathological anatomy, and the majority of them presuppose as an essential requisition, for the origin of a psychical disorder, *at least* an inflammation, or at all events an inflammatory irritation closely approaching to this. To this, however, it may at first be replied, that it is certainly easily conceived, how pathological affections of any one psychical organ, must necessarily induce also functional disorders in that organ; but there is nothing here to justify us in reversing this conclusion, and asserting that there also where psychical disorder exists, it must necessarily be based on a morbid state of the organ affected. In short, those cases where the autopsy has never exhibited a similar affection, indeed not a single trace of the previous presence of an irritation, are able to furnish proof to the contrary; but perhaps, the objection may be raised here, that the disappearance of all trace after death of an irritation, cannot yet be decided with certainty, as to its entire absence during life. This is not quite incorrect, and certainly occurs sometimes in practice, so that nothing weighty after all could be brought against the reception of an inflammatory irritation of the psychical organs, as a necessary condition for the origin of psychical disorders, if there were not still other indications which will not admit of the acceptance of such a theory. But, indeed were these disorders always the effects of an inflammation of the respective organs, how is then the slight danger to life and the proportionately long duration even of acute insanity to be explained, in as much as both these circumstances never occur in this way in inflammations of more important organs? Then in addition to this, we have frequently the very sudden appearance of psychical disorders without previous indication of an irritation or increased determination of blood to the parts affected; their frequent development under the influence of debilitating causes; their for the most part periodical course; their aggravation under antiphlogistic, and by no means seldom improvement under treatment by excitants; their frequently sudden disappearance without any perceptible cause; their frequent cure by purely psychical treatment; their ability to infect from pure love of imitation; their often sudden inducement by purely psychical impressions (fright, joy, etc.);

before all, however, the close relationship between all their symptoms, and those of the neuroses (epilepsy, chorea, catalepsy), into which many of them so very readily pass, alternate with or even are entirely resolved; all circumstances which in no wise belong to the inflammation as characteristic signs, indeed many of which are even represented in the diagnosis of these diseases as absolutely *conclusive*. If, however, pure inflammatory irritation, is at the same time the only theory to be accepted, when the autopsy is unable to show any anatomical lesion whatever, and it is further proved by what has just been said, that where traces are wanting, the symptoms present also do not justify the reception of the inflammatory theory; thus much at least is established, that there *may* be psychical disorders which depend on purely *virtual derangements*, (depressed, exalted, or perverted irritability) of the respective psychical organs. By this argument, however, the question is itself solved. Then, *can* this purely virtual arrangement suffice for the production of these diseases; it is thus evident, *no kind of anatomical affection is essentially necessary*, and though the latter may certainly contribute to the origin of a psychical disorder, yet in no way can it constitute its *peculiar essence*. Therefore, inasmuch as these anatomical changes according to experience, are found also in many cases where no psychical disorder has occurred, whence it further proceeds, that they themselves do not always furnish sufficient foundation for these disorders, but that to accomplish this it is required that the *functions* of the psychical organs should always also be impaired. If however this be established, it must also be quite clear, that the *virtual derangements* of the psychical organs are to be viewed, not only as *possible* causes, but indeed as *essentially necessary* and *requisite* for the origin of mental diseases, and hence, we may, without wishing to deny the *remote* influence anatomical affections may have, confidently express the proposition, *that the essence or the peculiar pathological nature of psychical disorders, consists in a virtual derangement (induced by internal or external causes) of the psychical organs of the brain or the nervous system of the abdomen.*

II.

DIFFERENT FORMS AND DIVISION OF PSYCHICAL DISEASES.

§ 28.

So various are the opinions of the different writers in regard to the *essence* of psychical disorders, as great, if not greater, is the difference in the points of sight from which they have started in the division and exhibition of the various forms, and the systems which they accordingly have set up. No two of the systems hitherto exhibited are alike ; not in *two* of them are the same names used throughout, for the same groups of phenomena. Lastly, no two ever comprehended always the same symptoms in the same groups. *Heinroth*, whose system one certainly cannot deny great consistency, has almost as many different forms, as there are, in fact, combinations of the most essential symptoms. The French on the contrary, excel in the opposite system, inasmuch as they introduce particularly only mania or phrenzy, general delirium, (*délire général*) and fatuous loss of wits, comprehend, however, all other psychical disorders under the name of *monomanias*. Both extremes, as well that of *Heinroth*, a division by far too artificial and diffuse for practice, as also that of the French, which makes almost no distinction at all, appear moreover to have arisen from the experience, in itself very correct and practical, that in nature, i.e., at the bed side, not a single pure form occurs, but generally the most diverse are united in the phenomena of one, and that, therefore, nothing else remains, than either to make a peculiar genus and form for every essential system and its possible complications, or to extend the compartments of the system so wide as that in case of need two or three of them shall embrace all individual forms, which are possible in practice only. Nevertheless there is here also a middle course, which *Esquirol* and *Heinroth* excepted, the majority of German and foreign writers have pursued, and which we also might follow, when, as already said, only two of them showed themselves in unison wholly and separately. As, however, we are unable to give an absolute preference to either of the previous divisions, and the authorities of the old school as yet have not set up an

absolute rule, which those who advocate the doctrine of specifics would perhaps compel us to acknowledge, in prostrate admiration, as the *nec-plus ultra* of science ; so that there is nothing else for us, than in this part also to pursue our own way, and to attempt a division, which, just as simple, short, and easily comprehended, as practical, and based on the nature of the thing itself, shall enable the reader, not only at once to view all forms at a hasty glance, but to know immediately, without much hesitation, where he has to look for this or that form in the special part of this work. Certainly it is not to be denied, that a system, based on phrenological principles, which around each affected psychical organ, unites all the phenomena relating thereto, into a particular form for contemplation, at the first glance appears to offer very important advantages indeed, as well to the organic pathologists, for the sake of its apparent science, as also for many others besides, on account of its certainty furnished in the thing itself, and not exposed to any arbitrariness in the setting up of the forms ; but on the one side already the circumstance that, very rarely one organ alone is affected, and that the diversity in which the psychical disorders appear, depends less on the individual organs affected, rather than on the whole system affected, and the *kind* of affection, would make a division of that kind very useless in practice ; at the same time we must not forget that for very many mental and intellectual activities, which participate in psychical disorders ; as yet no precise organ whatever has been pointed out. Then if for example, we are able to transfer the dread in a melancholy patient, who is anxious about his domestic affairs and similar matters, to the organ of *caution* ; where then shall we look for the seat of that which is to day directed to this, to-morrow to that subject, and constantly produces new phenomena, which have nothing else in common, than a constant dread and anxiety ? And so with many other things, which show that a system arranged according to phrenological ideas, would after all, be of no utility in practice.

§ 29.

If we glance at the whole order of psychical disorders as they are met with in practice, it cannot escape us for a moment, even when paying but slight attention, that they arrange them-

selves in two directions, into two great classes, distinctly and essentially separated from one another, for consideration. Then whilst we see some, for example, melancholy, mania, nostalgia, disgust of life, hypochondriasis, etc., effect more especially the *mind* and *the consciousness of one's own proper condition or worth*, and appear in such a way, that one might almost be tempted to assign them their principal seat in the nervous system of the abdomen. We see on the contrary again others, for example, insanity, amentia, fatuity, idiocy, and all the different kinds of foolishness, which evidently affect more especially the *understanding* and the *self-consciousness*, and so manifest themselves, that one could do no other than conclude their principal seat to be in the psychical organs of the brain, so that, whether we like it or not, we must accept for the present, at least, two kinds of psychical disorders, according to their direction very different, namely, (1) *Mental disorders*, in a limited sense, or such psychical disorders in which the mind and the consciousness of one's own proper condition or worth are more especially affected, and the seat of which might perhaps be referred to the abdomen. (2) *Intellectual disorders* in a limited sense, or such psychical disorders which implicate particularly the faculties of the understanding and perception, and whose principal seat must be referred to the brain.

This however is not all. Then if we look more accurately at those forms each of which belongs to both of these categories, we must likewise notice, that at first forms occur among the mental disorders, of which some, as for example, hypochondriasis, melancholy, inclination to suicide, etc., bear the distinct stamp of a kind of *dejection* and *depression*; whilst on the contrary again, others, as for example, the different kinds of mania and phrenzy, are evidently manifested in distinctly pronounced characters of *excitement* or *exaltation*. Again, on the other side we also meet with forms in the *disorders of the understanding or intellect*, which without absolute diminution or increase of the faculties belonging to them, show rather a *perversion* of them, as for example, the different kinds of insanity and foolishness; whilst on the contrary, others, as for instance, the various kinds of anoxia and of complete amentia, not only discover a remarkable debility, but even a total annihilation of the reasoning powers. Now if in order to

have here at least one more or less suitable word, by the help of which, we will each time be able to recall to our memory the respective genus without a long description of its character, we call the mental conditions of depression, *dysthymia*; the exalted, *hyperthymia*; the perverted intellectual faculties, *paraphroneses*; and the different kinds of intellectual weakness, *aphroneses*; we will thus obtain in the aggregate the following four genera for the classification of the whole of the psychical disorders, of which two belong to the disorders of the mind,—two to disorders of the understanding, namely:—

1. *Dysthymia*, or mental disorders with the character of *dejection*, as for example, hypochondriasis, melancholia, etc.

2. *Hyperthymia*, or mental disorders with the character of *excitement*, as for example, mania, phrenzy, furious madness, amoenomania, etc.

3. *Paraphroneses*, or disorders of the understanding, with the character of *perversion* and derangement, as for example, insanity, the various kinds of foolishness, etc.

4. *Aphroneses*, or disorders of the understanding, with the character of manifest intellectual weakness, as for example, general loss of wits, anoxia, idiotismus, cretinismus, etc.

§ 30.

To make still further sub-divisions than those just introduced, although it might be required according to strict logical principles, would not be of the least value in practice and in facilitating a comprehensive review, but mere logical trifling and a great hindrance to the proper comprehension of similar forms, particularly as all the individual forms introduced by writers are disposed of in these four classes, indeed, what is more, allow of those included in the *four* principal forms of *melancholy*, *mania*, *insanity*, and *amentia*, being arranged as individual, particular, varieties or modifications of them, whereby the similarity of forms must necessarily of itself be comprehended and recognized. Then in the same manner that *hypochondriasis* or solicitude for his health, *theomania* or solicitude for his soul, *erotomania* or love sickness, *nostalgia* or home sickness, aye, even *misopsychia* or suicidal disgust of life, arrange themselves forthwith under *melancholia*, as individual subordinate species, produced merely by particular

predominant fixed ideas, so not only certain monomanias, as for example, phonomania, kleptomania, pyromania, etc., but even the insane irresistible propensity to sexual intercourse and the like, may without forcible detraction be annexed to *mania* or madness. In like manner foolishness, or *phrenitis* in an acute form, delirium tremens, puerperal mania, mania-phrenesis, arrange themselves not less voluntarily under *insanity*, as the type of the paraphroneses; in the same manner, also under *amentia* as the type of the aphroneses, anoxia and every other form depending on *absolute* weakness of intellect. This gives us then the following arrangement and order of succession of the whole of the individual forms of psychical disorders hitherto proposed.

I. DYSTHYMIÆ, or DEPRESSION of one or more of the feelings or mental activities.

1. *Melancholia*, melancholy, grief.
2. *Hypochondria*, hypochondriasis, solicitude about his health.
3. *Soteralgia*, theomania, religious melancholy.
4. *Misopsychia*, disgust of life.
5. *Misanthropia*, misanthropy.
6. *Erotalgia*, erotomania, love-sickness.
7. *Nostalgia*, home-sickness.
8. *Mel, errabunda, planetalgia*, erratic or wandering melancholy.

II. HYPERTHYMIÆ, or SUPER-IRRITATION of one or more feelings or mental activities.

1. *Mania*, furious madness.
2. *Amœnomania*, frolicsome madness.
3. *Kryptomania*, *mane sine delirio*, latent or lurking madness.
4. *Kleptomania*, irresistible propensity to steal.
5. *Phonomania*, irresistible propensity to murder.
6. *Pyromania*, irresistible propensity to commit arson.
7. *Machlomania*, irresistible propensity to sexual intercourse.

8. *Doxomania*, irresistible desire to be honoured.

III. PARAPHRONESES or PERVERSIONS, derangements of one or more intellectual activities.

1. *Phrenesis*, *paranoia*, *insanity*, derangement.
2. *Phrenitis*, acute insanity.

3. *Mantiphrenesis*, disposition to spectral illusions.
 4. *Theophrenesis*, illusion that he is inspired.
 5. *Daemonophrenesis*, *daemonomania*, illusion that he is possessed.
 6. *Zoophrenesis*, *zoanthropia*, illusion that he is an animal.
 7. *Lochiphrenesis*, insanity of lying-in-women, puerperal mania.
 8. *Oinophrenesis*, *oinomania*, delirium tremens.
- IV. APHRONESES OR OBTUSENESS of the activities of the understanding and intellect.
1. *Amentia*, *anoesis*, *dementia*, loss of wits, imbecility.
 2. *Anoesis*, *s. dementia acuta*, acute amentia.
 3. *Phrenoplegia*, paralytic amentia.
 4. *Leresis*, dotage.
 5. *Apathia*, *stupiditas*, stupidity.
 6. *Anoia*, *fatuitas*, fatuity.
 7. *Idiotismus*, idiocy.
 8. *Cretinismus*, cretinism.

§ 31.

The above table at the same time, as far as we are aware, contains all the forms especially proposed by writers, and demanding an appropriate place. Then to introduce yet other kinds, or rather varieties, such as for example, *melancholia silvestris*, *m. moria*, also *mania saltans*, *m. poetica*, *m. cyanthropia*, *m. lycanthropia*, *m. hippanthropia*, *m. boanthropia*, etc., which occur in some writers also as *peculiar* forms, any allusion to which, however, we will spare ourselves, until we treat especially of the more general forms, also to distinguish them in our scheme, *besides* those therein already named, would only have admitted of still greater divisions, already large enough without this, of the individual forms. Not only to place together similar forms, but where possible, also to unite them in comprehensive primary groups, appeared to us the chief problem; so that, when one had not been so long accustomed always to find certain mere varieties of more general kinds introduced and treated of *independently* in the manuals as *peculiar* forms, we would have struck out very many of these introduced into the above table, and spoken of them

only when treating of the more general kinds, of which they are a variety. Moreover that in order to let the relationship which exists among the different forms of the same genus be at once distinctly seen; and to furnish again, where possible, in the nomenclature always the idea of the genus, we have constructed many new German words, certainly no one will blame us for, as we have applied them on the one hand only to the review given above, in the special treatises of the second part, and have always preferred those hitherto used; and on the other hand, always explained every appellation of that kind by the recognized Latin and Greek. Still in the choice of the latter also, some deviations will be found, inasmuch as on the one side we greatly desired to avoid everywhere the expression *mania*, when it was not used to designate *madness* or *fury*, and on this account preferred for *religious* and *amorous melancholy*, *thealgia* and *erotalgia*, formed analogously to the word *nostalgia*, to *theomania* and *erotomania*, in ordinary use; inasmuch as the latter designate more a condition of *fury* or complete *derangement*, than one merely of *depression* of the mental faculties, and of the consciousness of his own proper condition or worth, depending on fixed ideas. Further, it may appear strange, that we have introduced as *diseases* also certain psychical conditions which some consider by no means *derangement*, but certainly extraordinary, nevertheless still pure *physiological*, perfectly healthy conditions of the intellect, as for example, *theophrenesis*, or illusion that he is inspired; *mantiphrenesis*, or disposition to spectral illusions and presentiments, etc. This will find its justification in the proper place in the special treatise on these conditions; also it will be seen in the special articles on the *irresistible propensity to murder, steal, and commit arson*, why we have not arranged them along with the *perversions* of the understanding, but among the *exaltations* of the individual faculties of the mind and sensations. The same may be said of the introduction of *lochimania* among the perversions, although this condition very often passes into madness, as well as of *doxomania*, or the irresistible desire to be honoured, which many perhaps would have believed to belong rather to the *activities* of the understanding, than the *mind*, which however appears to us, to be best situated, as a *furious desire to be honoured*, where we have assigned it its

place, as we likewise shall prove in the proper place. Till then, therefore, we must be contented to accept, without further consideration, much that is apparently remarkable in the arrangement in question, which at least appears to us to have this good quality, that it is easily reviewed, easily impressed on the memory, and, particularly for homœopathic practitioners, is on the whole so constituted, *that along with the summary of the principal remedies and their indications for the principal form of each genus, are given at the same time the remedies for the concomitant forms in general, and requiring only a closer consideration of their special peculiarities, in order to be adapted at once and rapidly to the concomitant forms also.* This only might perhaps appear to many as a great deficiency in our arrangement, that we have not introduced as a *particular genus* also the so-called *monomanias*, which are considered not only by the French, but even by many German writers on psychiatrics, as *peculiar* psychical disorders, but have distributed them here and there, as seemed good to us. In order to justify ourselves on this point, we must necessarily first fully explain what in fact we consider these forms of disease to be, and in what light we view them. Therefore we at once commence with :—

III.

A WORD ON MONOMANIAS.

§ 32.

When one reviews all that has hitherto been said and written by the adherents of the doctrine, which makes a peculiar genus of the *monomanias* or *eccentric morbid impulses*, one must be astonished at the first glance at the extraordinary inconsistency and arbitrariness with which the writers have proceeded in the enumeration of those forms included by them in this class. Not to mention at all in the first place that the French include even melancholia, under the name of *lype-mania*, also *kryptomania*, or *mania sine delirio*, among the monomanias, the question still always remains with those who really propose *individual* impulses and defects of character only under this name, why merely the desire to murder, to

steal, to commit arson, to be honoured, to commit suicide, etc., and not other predominant inclinations also, as for example, anglomania, gallomania, irresistible desire to visit theatres, to dance, to play, to read and write, and, who knows how many other, often almost as insane desires and impulses, have been stamped as peculiar independent forms of disease. Should any one assert that the last-named and all similar predominating inclinations, in spite of the violence in which they may be present, deserve no place among psychical disorders, so long as the understanding is not at the same time obscured, and the patient is as it were involuntarily and irresistibly driven to the exercise of his inclinations, so with equal justice may the same be said of the propensity to murder, to cruelty, of the inclination to things gratifying to the desires in the possession of others, to behold fires, and in fact of all other impulses, selected by the believers in the doctrine of monomanias, and raised, as independent forms, to peculiar diseases. Indeed these writers further assert, that in those impulses introduced by them, very frequently the same morbid propensity predominates, which deprives the individual of his reason, and drives him, against his will, to the commission of the deed. This is true, and we are far from contradicting this assertion, as we could bring forward many of our own observations in support of it. But if these impulses must be, for the sake of their *irresistible propensity*, viewed as *diseases*, and not as mere remarkable inclinations, why then shall not those others, equally innocent, but not less extraordinary, also be viewed in the same light, so soon as this *irresistible propensity*, driving him to the commission of the deed, and subjugating the reason, associates itself with them? And that this propensity may appear in *every* impulse and instinct existing in a person, and indeed also appears just as frequently as the *so-called* monomanias do, introduced in the manuals, is borne out by daily experience. One thing alone which distinguishes some of these impulses from others is, that many of them are extremely innocent, others on the contrary dangerous and legally punishable, and may lead the individual into the hands of the police. Does this, however, furnish sufficient reason for distinguishing some peculiar diseases, and passing over others in silence, in the manuals? If, indeed, it were the courts of justice and the police, who

dictated the laws which should govern science, then such a ground of distinction, *in itself extremely unscientific*, might be justifiable, and in a work which regarded mental diseases merely in a medico-legal point of view, such an extremely illogical distinction would not astonish us, because it would then be justified by the limited results of *special science*. When, however, we find the same so illogically given in purely scientific manuals on psychiatrics also, it is vexatious, because it only furnishes additional proof that, alas! the majority of writers on the above-mentioned subject have in fact written only to satisfy the demands of medical jurisprudence, by no means, however, for *science itself*; since, as is sufficiently demonstrated by many in the way in which they treat of the diagnosis of psychical diseases, that they concerned themselves less with the method of *cure*, than to furnish the signs, in the absence of which a man may be declared responsible or not, municipally incapable, and ripe for the lunatic asylum. We, who have proceeded from a purely scientific stand-point, cannot therefore accept the distinction which raises certain impulses only, into monomanias.

§ 33.

Supposing, however, that one wished to note down all the impulses which might degenerate into insane irrational propensities, and to form them into a particular class, still the question would always arise, with what right one dare make of each of them a peculiar, *independent, self-existent form of disease*. Does the disease consist of the impulse alone, or does it consist only of improper relationship to the perceptive understanding? This is the question upon which the whole thing turns. If it consists of the impulse alone, i.e., through the presence of any predominant impulse, *psychical disorder* is necessarily produced; the so-called monomanias are certainly to be viewed as *self-existent* forms of disease; in that case then all the world is deranged, because not one rational being on earth exists that has not certain predominant inclinations or impulses which determine his actions far more frequently than the great majority of mankind, little versed in self-observation, generally imagine. If, however, the disease do not consist of the impulse only, then the emotional and

intellectual condition of a human being may *then* first be called morbid, when an improper relationship of this impulse to the remaining psychical activities, produces irrational actions; the nature of this condition lies manifestly in this *improper relationship*, therefore always in some *further* psychical disorder, and it is this phenomenon, which the advocates of that doctrine call *monomania*, a solitary SYMPTOM only depending alone on the individuality of the patient, certainly highly essential to the perception of the individual constitution,—to the *further* psychical disorder, however, added to this impulse, only *extremely accidental*. Indeed, even in those cases, where before the appearance of an insane or maniacal excitement of such an impulse, no trace of it would be perceived in the diseased person, the indication which characterises that condition as *disease*, i.e., as *psychical disorder* and not merely as excited passion, may and dare not by any means be sought in the prominent impulse, but certainly in a simultaneous disharmony of the remaining activities of the soul, *allowing* the impulse to appear as derangement or madness. Certainly cases may be conceived, on the other hand, where from extreme morbid irritation of one psychical organ only, related to the morbid impulse, the activity of the organ becomes so great, that it increases to senseless mania; but in this case also, which certainly often occurs, the transition into senseless mania is not possible without loss of reason, i.e., simultaneous concomitant affection of other psychical activities, which certainly has been excited by the increase of this impulse, may, however, have its essence in the sympathetic affection of other organs, thus again not in the impulse itself only. If, however, the whole of the so-called monomanias, so long as reason and understanding prevail, are nothing else than mere more or less violent passions and impulses, which, as for example, wrath, revenge, etc., certainly may induce psychical disorders, but never can of themselves alone constitute the latter, without the addition of further disorders; than they can never be viewed as *self-existent diseases*, but always either as existing causes, or as *prominent symptoms* of psychical disorders in general, impressing the disease with a particular character, as for example, melancholy, madness, insanity, etc., and therefore, we have not introduced them as a peculiar class, but arranged those among them, which we

could not avoid mentioning along with psychical disorders in general, in whose train they most frequently appear, and of which, when they appear to be the only perceptible symptom, they still constitute only a particular concomitant form.

§ 34.

This much at least proceeds from what has been said, that although we refuse to view the so-called monomanias as *self-existent*, peculiar psychical disorders, forming a class *sui-generis*, and oppose the number of them, so extremely arbitrarily chosen in the manuals, still we do not deny either the existence of individual impulses as such, nor yet their powerful influence on the particular formation of the different psychical disorders, but even acknowledge the degeneration of these impulses to their fullest extent, into the most irrational, most extraordinary actions. What we desired was only to show that, that which the majority of the manuals say of only some of those impulses, holds good also of all passions and impulses, which exist in mankind generally, and that each of them, by its morbid excitement, may impress melancholy, madness, or insanity, with a particular, peculiar character, that therefore, to be consistent, one must introduce just as many so-called monomanias as there are different inclinations and impulses in mankind generally, or in other words, make of each individual symptom, that may show itself predominantly, a peculiar variety of monomania. Whither this would lead us is easily conceived, and it is just as easy to perceive that it is all the same for practice, when, instead of the introduction of these individual impulses, in each of the principal forms, as for example, *melancholia*, *mania*, *insanity*, etc., all the particular symptoms, inclinations, and impulses shall be summarily given, which may occur in the course and formation of the different cases of disease, and impress its type with a particular, special character. Therefore we have followed this principle throughout, and whoever will take the trouble to read attentively, in the *special* parts of this work, what we have said on the subjects of *melancholy*, *mania*, and *insanity* in general, will find that we have sketched at the same time the picture of each of them, and have given the necessary indications for their successful treatment by homœo-symptomatic

remedies, not only for those treated of subsequently in particular articles, but for a mass of other special varieties or monomanias besides, not particularly introduced in the manuals, but possible in practice. Consequently, again to repeat in particular those already proposed in the preceding table, would be a thing quite unnecessary, which we, strictly speaking, might and ought to have spared ourselves the trouble of, as a distinction so very arbitrary, so very partial, runs counter not only to the principles we have just expressed, but must also appear to the reader, who has made himself thoroughly acquainted with our mode of treating the *general* forms, as an absolutely superfluous repetition. But, alas! it is not to be expected of every reader, that he will read a book through, and study it in a systematical and consistent manner; the majority, with views acquired at school, and never subjected to a thorough criticism, go to the instructions given for individual cases, and when they do not find this or that form introduced and treated of, which, since their earliest studies, existed in their imagination as a particular form, with a peculiar title, they become confused, vexed, and throw the book aside, as practically useless. If we wished to satisfy the demands of these also, nothing else remains for us, than just to receive into our scheme all the particular forms introduced in the different manuals, at the same time, however, so to place them, that they forthwith catch the eye in their proper character, namely, as mere variations often very arbitrarily set up, and particular types of the principle forms introduced in the beginning of each class.

IV.

DIAGNOSIS OF PSYCHICAL DISORDERS.

§ 35.

Nothing could appear more simple and easy at the first glance, than the recognition of insanity; but experience shows, that this by no means is the case, inasmuch as there are many cases which leave even the most experienced physicians in doubt, and in which the doubt is not solved even after

continued observation for many days of the suspected individual. It is true, that in all cases of confirmed foolishness the diagnosis is furnished by the matter itself; far from being always so manifestly indicated, many psychical disorders have often an extremely occult character, and besides, many of them at their commencement may often be confounded with ordinary intoxication, with poisoning by narcotic substances, or with inflammations of the brain and its membranes, indeed, even with acute inflammations of other organs. In other cases the patient conceals his insanity, is careful and on his guard not to speak a word or to commit any improper action, so long as he knows himself to be observed, and it requires in such cases often great patience and time on the part of the medical attendant, in order to arrive at the truth. How often, indeed, one sees, particularly in judicial cases, even the most experienced physicians and keepers of asylums delay giving their verdict, hesitate in their judgment, and to be of contradictory opinions among themselves? These difficulties are particularly great in all those cases in which individuals whom we must acknowledge possess their sound understanding in all the circumstances of ordinary life, yet resemble in certain respects the insane; as occurs, namely, (1) in all those who have naturally a weak or limited power of judgment; (2) in certain cases of fatuity, where the patients know just enough in order to demean themselves properly in the most ordinary circumstances of life; (3) in superficial, absent, very credulous persons, with extraordinary exaggerated ideas; (4) in weak characters, who are governed by their passions; (5) in convalescent insane patients, in whom still remains a certain inattention, irritability and sensibility; (6) in irresolute, fearful, timid dispositions, that become easily anxious without cause and have apprehensions of all kinds; lastly, (7) in the remarkable desires of pregnant or nervously weak hysteric women, etc. In all these cases it is often very difficult to determine with precision, where reason ceases and insanity begins, and a long course of observation only, of all the actions, speeches, and gestures of the patient can throw any light on the matter. The same applies to those insane, who wish to conceal their insanity, or who possess just enough reason in order to appear rational. To these belong particularly, (1) all those in whom insanity makes only slow and almost imperceptible progress;

(2) certain insane, who conceal their absurd ideas with great ability; (3) all excited patients, who speak much, without exactly saying anything extravagant; (4) the commencement of fatuity and the dotage of old age; (5) the insane actions, etc., of women, which may be acquired by the corruption of the feminine moral feelings, maternal love, marriage constancy, etc., and the neglect of their duties appertaining thereto; (6) the concealment of the disease in those who purpose committing suicide; (7) acute insanity; (8) the lucid intervals which frequently appear in the intermittent form of psychical disorders; all things which may likewise make the diagnosis very difficult, and a certain decision almost impossible. The best advice that can be given to beginners in this respect, is, therefore, always this, firstly, never to extend the province of insanity too far, and not to see distinctly in every eccentric individual a deranged person; but at the same time, to study thoroughly by continual dispassionate, unprejudiced observation of the whole behaviour of a suspected individual, and by numerous manifold and unexpected questions, sagely and cautiously put, on the most diverse subjects and ideas of ordinary life, and of abstract thinking, so to examine his patient, that the latter has not time to consider long and to arrange his answers to suit his purposes. Should this mode of procedure be continued for some time with the proper prudence and ability, most certainly the ultimate knowledge of the true state of the case cannot long be delayed.

§ 36.

So much concerning the recognition of psychical diseases in general, in regard to their distinction from a healthy state, and from other psychical diseases, or mere transient, accidental, intellectual, and emotional excitement. Along with this outward recognition, however, the diagnosis neither of the *primary* internal, nor the *remote pathological* cause, has as yet by any means been given, and also just as little that of the occasional or *exciting external circumstances*, which in the individual cases might be the foundation of the different conditions. But, alas, nearly every writer leaves us in the dark on this point, and what they say is so undecided and hazardous, that it can lead to no safe conclusion, and therefore also be of no

service to the practitioner. It is certain, whatever our modern so-called believers in specifics, and *physiological* physicians may say against the view held by Hahnemann on this point, the undoubted diagnosis of the primary, as well as the remote *internal* pathological cause is after all, not of such weighty importance to successful practice, that it may not in some cases be dispensed with, inasmuch as that physician, who knows generally, that very many psychical disorders may be also excited by a *remote* internal pathological cause, and who, conscious of all this, grasps *all* the symptoms, physical as well as psychical, obtains ultimately the same therapeutic result, as if he had arrived at his conclusion through the medium of a correctly established diagnosis. Then what else is the diagnosis than a conclusion drawn from the symptoms taken, to which the therapist, when he really chooses his remedy according to the *indications*, and not merely like the believers in specifics according to the *name* of the disease, still must return again in order to discover a specially suitable remedy for the present case in accordance with the form of these symptoms, and consistent with those *particular* indications contained in them? It would be quite another matter, if clinical experience had hitherto actually furnished us with distinct specifics against recognized, internal anatomico-pathological conditions; but as this, owing to the uncertainty of diagnosis, could not previously happen, and never can happen but with only partial certainty, so we shall in this respect be obliged for a long time to choose our suitable remedy immediately from the conclusion drawn from the symptoms. It is, however, quite another affair with the *external* exciting causes. Against these we know many true specifics, as we can discover them very frequently by direct perception, therefore with far greater precision, than by conclusions merely, which we often make use of with the greatest success, even where the paucity of the symptoms does not lead us in this respect direct to the suitable remedy. Thus how important would it be, when we had a system of diagnosis, which taught us to discover in each case the *external* exciting causes also, which, alas! in the majority of cases quite escape our researches! But, unfortunately, exactly *that* school which boasts so much of its *causal* cures, and imputes to us homœopathists, always a want of *rational*

procedure and *thorough diagnosis*, has never had the most remote idea of setting up a system of *diagnosis* of those causes, which, in regard to therapeutic indications, are still always to it things *afar off* and *remote*; and thus it will ultimately remain for our school, so much despised, to make the previous science of diagnosis truly *well-grounded*, not only for mental diseases, but for all diseases in general, by contributions to this department. Up to the present time, however, nothing at all, as has already been said, is known in this department, that may enable us to give even the slightest intimations as to how the external exciting causes, even after their removal, are to be recognized in the complexity of the symptoms present, and all that we can do is to draw the attention of the practitioner to the deficiencies, and the importance of supplying them.

CHAPTER IV.

GENERAL THERAPEUTIC REMARKS.

I.

PSYCHICAL AND DIETETIC TREATMENT.

§ 37.

Although we are firmly convinced and have arrived at the certain conclusion, by extensive personal experience and observation, that among the great number of psychical diseases and cases that occur, proportionally only a very few may be, shortened in their natural course, i. e., cured more rapidly without any pharmaceutical treatment, than nature unassisted would have accomplished : we at the same time do not by any means refuse to recognize on the other hand, the immense influence, which pure psychical remedies may have on the transformation of these diseases, and the rapidity with which sudden mental emotions as fright, joy, fear, anger, etc., often induce instantaneous cures, where the condition was the result of similar affections or excitement; indeed we are ever of opinion that without simultaneous suitable psychical treatment the cure in the majority of cases not only may be rendered more difficult, but even quite impossible. Therefore a word here on this part of the treatment. Among the remedies belonging to it, the *separation of the patient* from his relations and from society in general, stands first in the majority of writers, and certainly asserts its rights to this place not entirely without justice, although in many cases it is decidedly not indispensably necessary, but on

the contrary often extremely prejudicial, inasmuch as frequently nothing contributes more to make a man, only partially so, perfectly insane, than the entrance into an asylum. Here in Paris, where the treatment of such patients in their dwellings, owing to the want of room and the crowding together of many persons in a confined space, so often offers insurmountable difficulties; people alas! are always too ready on the slightest attack of insanity to take the patient immediately, if not to the public asylums, at least to the private institutions exclusively established for such patients; here, too, many cases have come under our notice where the mere consciousness of the patient of his new place of residence has sufficed to increase the hitherto but slight attacks, very soon after his entrance, into the most extreme fury and phrensy; again in other cases, in patients whose convalescence progressed but very slowly, and who longed to be with their friends, nothing more was required, than a return to their family, in order to cause the disappearance of those remarkable ideas still clinging to them, and to bring the whole of their psychical activities into a normal condition. Therefore, where the separation of the patients is not absolutely indicated by the circumstances, namely, in all harmless, innocent individuals who still recognize their friends, have not yet lost their attachment to them, and continue to fulfil their other duties and obligations; particularly however, when at the same time the patient shows a great dread of entering an asylum; such it will be better to allow to remain among his friends, and endeavour to treat him in their circle as well as the circumstances permit. On the contrary, however, there are cases, not only on account of those about him, but to the patient himself, and the possibility of his cure, where separation from his relations is certainly an indispensable necessity. Then what in many cases makes the treatment very difficult is, when the patients know one dare not force them and ultimately gives way to them, which, among those belonging to them, whose weaknesses they are aware of and abuse, cannot possibly be otherwise. In an asylum on the contrary, they see themselves surrounded by persons perfectly unknown and new to them, and soon notice, that there such order and discipline reigns, which no one can escape, and by means of which all those, who act contrary, are punished. If they at the same

time perceive that the director of such an asylum is a firm man, who suffers nothing to escape him, then they submit, and if ever they indemnify themselves for it, by philosophising and insults behind his back, still they conform to the prescribed arrangements and rules of the house, to their own benefit, and the more rapid promotion of their convalescence.

§ 38.

But although it is considered as an indispensable condition for successful treatment, that a certain force, or a great degree of firmness, aye even sometimes supported by actual *compulsory measures*, must be exercised in opposing the humours of individuals mentally diseased, still those who would therefore conclude that one must never yield in any way to such patients, and always oppose their insane ideas and desires with absolute refusals, would be very much mistaken; nothing is more unbearable and repulsive to behold, than the preachers of morality and reason in lunatic asylums, who have not yet learned by their fruitless preaching in the pulpit, in the midst of the great world of fools outside, to rectify their absurd and fabulous views about man's free will, and who now believe themselves able by their categorical imperative, THOU SHALT! and by their Ergo, to accomplish more in the little lunatic asylum, than the great one. No fool, and in fact no one who is governed by his passions, will be convinced by logical reasoning; no one *can* do what he ought; no one is able to do more than he *can*. To oppose passion to passion, innocent but not less violent desires to those criminal and dangerous; to awaken quieter, better, nobler, but not less powerful, and even overpowering inclinations in the place of disorderly, vicious, insane impulses, that is the great secret, that alone can make in the great world of the insane as well as in the little, a reasonable being of a fool, aye even in daily life, raise the worst villain from the uncleanness of sin and crime to the highest moral purity, and transform him into a being aspiring to heavenly and imperishable estates. Change the views and inclinations of the soul, and immediately the will also changes, with its expressions and deeds! It is true that to accomplish this change in actually insane patients, mere psychical remedies are not always sufficient; but still they

may very often contribute much to the cure. The first thing, however, here necessary is, that the physician endeavour to win the confidence of the patient, by obliging, pleasing behaviour, mildness and love, with firmness and rigour, entering into the opinions and mode of thinking of the patient, and universal exhibition of the deepest sympathy. When he has thus acquired his confidence, then he may study the patient inwardly and outwardly; his whole soul, with all its erroneous and just conclusions, good and evil impulses lies at once open before him, and no one knows better than he, where he shall yield to the patient, where to oppose him, by what means he shall be able to rein in his over-excited imagination, arouse his slumbering feelings and sensations, and light up his whole inward man by the rays of hope that are held out to him. And by no means seldom is it the case that by the skilful application of delightful surprise, and awakening of cheerful hopes, many insane have been restored, as if by magic, as for example, the cure of a soldier afflicted with home-sickness, of whom *Guislain* relates, on being assured of obtaining his release in case of his recovery; the restoration of a mother delivered during an attack of insanity and shouting for her child, by it being suddenly brought to her again; the cure of the actor *Preville*, who believed himself prosecuted at law, by the invention of a mock tribunal, by which he was tried and acquitted, and many other cases besides. Very great also is the influence of the domestic circle on the majority of the mentally diseased, so that when the physician can receive those, where circumstances permit it, namely, melancholy patients, or such who desire to commit suicide, believe themselves persecuted, accused of a crime, or for ever damned, into his house and at his table, and confide them like the children of the house, to the physical and mental care of the *mother of the family*, this would certainly conduce most advantageously to their speedy recovery. Sometimes, though very seldom, cases do occur, where the physician must influence the patient by *intimidation* and *severity*, which is particularly applicable to those patients who carry their obstinacy and defiance so far, that they would die of starvation. Here no remedy acts better than awakening a dread of forcible, extremely painful measures, by which they are irresistibly compelled to eat, and of which they generally have a perfect

horror after the first or second trial. Further, a very salutary influence is exercised by all innocent diversions, social games, musical and historical entertainments, agreeable lectures, frequent tours on foot, out-door exercise in general, and cheerful lively company, likewise employment and labour suitable and agreeable to the inclinations of the patients: means which ought to be universally used, where they are admissable.

§ 39.

Not less important than the *psychical* remedies, are also the *dietetic*, and perhaps no disease exists, for whose cure a regulated and suitable mode of living is a condition more indispensable than is the case with psychical disorders. The first requisite is to choose a dry, clean, airy locality, best with a south-east view, in cold countries, having its windows opening to the south, and in hot, to the east. Some physicians seem to be of opinion that the ground floor is to be preferred to the first story in many neighbourhoods, however, the former, in spite of the cellar below, is not sufficiently dry; but it is certainly necessary to spare the patients as much as possible from having too many stairs to ascend, and at the same time to contrive that there is a sufficiently roomy garden near the house in which they reside, for their daily walks. The food must be strengthening and simple, but never more than sufficient in quantity. Meat-broths, hashed veal or mutton mixed with bread crumbs, and for drink in wine countries, water mixed with a little wine, in other countries light malt beer, likewise thinned with water; dry bread along with the three daily meals; older or weak patients may sometimes be allowed a single glass of pure Bordeaux wine. Spices, coffee, tea and everything which is already forbidden according to the homœopathic regimen, and introduced in Hahnemann's Organon as generally prejudicial must of course be strictly excluded from the diet of such patients. Generally the majority of insane show great sensibility to atmospheric influences, hence the necessity for warm clothing, beginning in the first cold days of Autumn, and lighter in Summer, particularly in the hot days. But one of the most important points is *cleanliness*, in the strict observance of which one cannot be too attentive, particularly as the patients themselves.

are generally extremely careless in this respect, and even with the greatest cleanliness a peculiar unpleasant odour is given out from their bodies, and no where are lice more easily generated than in the insane. Therefore it is not sufficient merely to change their linen, their bed clothes and their dresses, and to cleanse them with the greatest care ; but their beds also, which consist best of a chaff-bed and a mattress, must be taken to pieces, their contents well beaten in the sun, the straw changed ; the linen covering, likewise the bed-stead and chamber utensils must be thoroughly washed. Every day, weather permitting, the patient must take bodily exercise for at least two hours, if not more, in the open air, and the rest of the day be occupied with alternate social entertainments and diversions. At the same time the utmost regularity in observing the order of the day, is an indispensable condition. Every day, the duties, meals, walks, etc., must be commenced with the stroke of the clock at exactly the same hour ; the time of rising in the morning and going to bed at night be also vigorously kept. In fact the insane must, in a psychical, as also in a physical point of view, be treated as children ; a good teacher will always be a good father to the insane ; then in the one as well as in the other case, the same pedantic and dietetic rules, the same necessity for order and obedience, the same need for punishment when words are of no avail, and the same justice, firmness, and wisdom in arranging and executing the penalties, are necessary in both. Besides, the punishments imposed on the insane seldom require to be performed in a very severe manner ; the withdrawal of a favourite dish or an evening meal, removal from social diversions, in a case of necessity, imprisonment for an hour or two, generally suffices completely to restore them to obedience.

II.

MEDICO-PHARMACEUTICAL TREATMENT.

§ 40.

We pass over the chapter on the various *compulsory measures* which have been proposed in order to restrain mad and furious patients, because we have here less to do

with the *treatment* than with the *cure* of patients of this description, and turn our attention accordingly, directly to the chief point and principal object of the whole book, the *homœopathic medical* treatment of psychical diseases. Before, however, we can proceed to the introduction of the copious list of remedies, which the provings of the drugs in the healthy body, more or less substantiated by practice, have provided for us; and bring forward their indications, which may be particularly recommended in cases that may occur; it appears to us indispensable to say a few words on some points to be observed in the *choice of a remedy*, as for example the *conception of the picture of the disease* and the *best method of determining the dose*. That the *choice of a remedy* here as well as elsewhere, must be made according to the *similarity of the symptoms*, remains always a thing confirmed, in spite of what some hostile critics and crypto-allopathists of our school have said against this principle, called by them *the covering of the symptoms*. Then, however we may put the matter, we never can take our eyes off the *symptoms* in choosing a remedy; inasmuch as to us, even when we kept to that merely which the old school calls *indications* for the application of a means of cure, the consideration of the *phenomena* offered by each case would still always be necessary. Then what indeed are these indications of the old school other than certain prominent extraordinary *symptoms* of the case, as for example the *spotted coating on the tongue* in patients seized with intermittent fever, quoted by every professor as a contra-indication for the exhibition of Peruvian bark, and which certainly is no disease and no *name of a disease* but a mere *symptomatic* phenomenon? But, further, not merely because Hahnemann has said it, but inasmuch as it is in accordance with experience, the *true indications* for the successful application of a remedy are furnished by the consonance of those symptoms which characterize the medicine and the present case: we must therefore, if the issue shall be successful, choose remedies, whose indications or characteristic *symptoms* point to those *furnished by the disease*, that is to say, they *suit each other, agree with one another*, or why should we hesitate to speak it out, 'tis the truth and therefore also scientific—*cover themselves*. Skilfully to *cover the symptoms* by those indicated in each case is therefore, in defiance of all criticism, the only

truly *rational* and genuinely *scientific* principle of choosing a remedy in the treatment of psychical disorders also, and hence we have only to ask ourselves, in such cases, where we have to look for the *indicative* or truly pathognomonic phenomena and signs. Here we would like much to direct the attention of young practitioners to the important part in this respect played by the *physical* concomitant phenomena, inasmuch as often just in them the unknown remoter (which nevertheless *keeps up* the disease) *internal pathological* cause, of certain cases, may be recognised, and even sometimes the operation of the *occasional*, and in the choice of a remedy not less worthy of consideration, *external* cause. As in physical affections the mental indications *decide the selection of a remedy*, so also in all psychical disorders the *physical*, when two or more remedies, in regard to their psychical symptoms, appear to suit the case equally, and hence we have not omitted to give in the table of the subsequent article (§ 44,) not only frequent hints in regard to their physical indications, where the emotional and intellectual symptoms of the remedies advanced, are introduced, but also to subjoin to the *alphabetical repertory* at the end of the first part of the present work, a particular article (§ 52,) on these indications. If, however, the impression of the physical symptoms is so very obscure and faint, that they do not furnish a single distinct indication, then nothing remains for us but to keep to the extreme special and individual psychical, or to allow ourselves to be influenced in our choice by the *external* cause which has occasioned the disease when this can otherwise be discovered.

§ 41.

It is of the last importance, therefore, in the reception of the picture of the disease of the insane, to note not merely the psychical symptoms, but also the physical, with the most extreme accuracy, a careful examination of all the irregular phenomena and functions of organic life, and in the anamnesis, at the same time to observe everything, and to enquire of the relations of the patient concerning all that has reference to his previous life, his habits, the medicines he has been using, diseases he may have previously had and

similar influences, and is in any way adapted to throw some light on the origin of the disease, and the circumstances which may have occasioned or brought it on. It is quite incredible, and cannot be often enough repeated and recalled to the mind of the practitioner, how important often the most trivial circumstances are, frequently entirely overlooked by the patient and those belonging to him, and considered as not having the slightest value, for the success of the treatment. A case in point, among others, occurs to us, of melancholia, with extensive disorder of the digestive organs, total apathy and indifference, constant thoughtless staring at an object, great debility and emaciation, against which all remedies hitherto applied and apparently suitable, were absolutely fruitless, until at last one day the smell from the mouth of the patient, resembling very much the ptyalism produced by mercury, which we hitherto had had no opportunity of perceiving, remarkably affected us. Other well-marked signs in the buccal cavity, and *exclusively* belonging to the indications of mercurial action, were not present, as the scorbutic condition of the gums, and of the white and rather broad tongue, exactly resembled that which we so very frequently find in *dyspepsia hæmorrhoidalis*. The patient at the same time never had had any syphilitic disease, so that in the reception of the anamnestic points, it never occurred to us to think of mercury ever having been used. Hardly, however, had we uttered the name of mercury, than the brother of the patient, struck by the remark, related that his brother, ever since the last epidemic of cholera, for many years, and even up till a few months ago, to protect himself from contagion, constantly carried a little leathern bag filled with mercury in his breast, that he considered, however, this circumstance not worth mentioning, because he ascribed the disorder in the digestive functions, to which the patient had been subjected for a long time, to the very irregular diet of the latter, and had never imagined that mercury so worn on the person could have exercised any kind of influence whatever. We now gave *aurum*, several doses, and in fewer than fourteen days, the patient, who had been extremely melancholy for more than six months, became exceedingly merry and full of life, and rapidly regained his appetite, and blooming, healthy look. From this example, however, we may see not

only, how important it is in the anamnesis not to overlook even the smallest, most insignificant circumstance, but also the influence the knowledge of these circumstances has in the choice of a remedy and its successful operation. We have not in vain, therefore, discussed so fully the chapter of *causes* in this general part, (§ 17—24,) hoping thereby to furnish the practitioner with a few more data for his questions and researches in cases that may occur, and to turn his attention to many things, which, without the constant presentation of the individual circumstances possible, may be easily overlooked. And we have likewise also, in the chapter containing the repertory of the *indications*, in the particular article on the *conditions and circumstances* (§ 50), introduced along with them for all the *external causes* for which we could furnish, according to the present state of science, individual remedies as particularly indicated. Moreover, in the *special* part of this work, devoted to each psychical disorder, still further indications respecting all those so very important things will always be found.

§ 42.

Lastly, respecting the *mode of prescribing* the remedies and their duration of action in psychical disorders; no deviation in this respect takes place from the general rules which we have already so often and repeatedly spoken of so fully in all our works, and especially also in the introduction to the "Clinical directions," that our readers must not expect us to repeat them here once more. However so much may be said here generally, that according to the few cases of cure made public by the press and in *Rückert's* excellent collection of *Clinical experience* (Dessau, 1852), the truth has been again confirmed, that psychical disorders may be cured with all degrees of *attenuation*, from 1 to 1000, or even ϕ , in drops, or with globules, either dry on the tongue or dissolved in water, and that, after all, the chief matter is always the *right choice* of the remedy, but not its *dose*. But though it follows from this, that we *may* achieve our object equally as well with small doses seldom repeated, and that, on the other side, yet it is just as firmly established, that medicines prescribed in *too large* and *often* repeated doses,

must be hurtful to those, to whose symptoms the remedy is unsuitable, hence it still further proceeds from this, that the practitioner, so long as he has not yet ascertained the appropriateness of the remedy to the symptoms of the case by actual experiment, will always do better to exhibit the remedy at the commencement, experimentally, in an extremely small dose, and only when this appears to be followed by a beneficial change, ever so slight, to prescribe the continual use of the medicine in repeated doses. Then if the remedy really be suitable, there can be none among the degrees of attenuation and sizes of dose, which would be so small, that it would not bring to light its efficacy and along with this the actual appropriateness of the remedy, by *some sort of* sign of incipient improvement. Certainly great attention and power of observation on the part of the physician are very necessary for the recognition of the first indications of improvement, and as this is not the case with every one, it is therefore easily conceived, how often one may hear it asserted, that this or that remedy produced great improvement in large, massive doses, but in small none, not even the slightest. Such a case has never occurred in practice, and never, even when it was necessary for the continuance or maintenance of the improvement already begun, that subsequently oftener repeated, more copious doses should be given, or even a low dilution, have we seen, that with an *appropriate* remedy, the first, never so small dose, did *nothing at all*. In the majority of cases, not only of psychical, but also of other diseases, we perceive, in the first twenty-four hours, (in acute diseases much earlier, or in chronic in two or three days,) at least *some* signs, by which we can judge whether the remedy answers or not, whether there shall be aggravation or improvement, and are able to assure ourselves of its appropriateness or inappropriateness, and arrange our further treatment accordingly. Hence all that we can recommend in this respect is limited to *the one* rule, which, however, we would commend equally to every one, and in every case: DO FIRST OF ALL YOUR UTMOST, WITH THE ASSISTANCE OF A RIGHT GOOD AND THOROUGH EXAMINATION OF THE PATIENT, TO DISCOVER EVERY CONCEIVABLE SYMPTOM AND PHENOMENON, WHICH MAY SERVE AS INDICATIONS FOR THE APPLICATION OF A REMEDY! SEARCH THEN FOR THAT REMEDY WHOSE SPECIAL ACTIONS AGREE MOST WITH

THESE SIGNS ; PRESCRIBE THE SMALLEST DOSE OF IT AT FIRST, EXPERIMENTALLY, and when you have accomplished this, OPEN YOUR EYES WIDE, AND OBSERVE YOUR PATIENT ! You will thus soon see what is further to be done, whether the remedy must be continued and given in more frequent and copious doses, or exchanged for another more suitable. To furnish any other rule, according to which young practitioners require merely to look into a formulary, as into a pocket recipe book, in order to find for each case a dose indicated, which they may prescribe without consideration and then go their way, and without troubling themselves any further about their patient, beyond merely feeling their pulse, is a clear impossibility. He who cannot observe, and knows not how to help himself, is not made for a physician, and for him no one can give any suitable rule whatever.

III.

REVIEW OF THE MOST IMPORTANT REMEDIES.

§ 43.

Although all our remedies hitherto proved, exhibit more or less interesting symptoms, yet at the same time the number of those, in which these phenomena bear a true *idiopathic* character, and have their primary origin in the centre of emotional and intellectual life, is much less than one would think at the first glance. Indeed very few only are indicated whose actions are exclusively confined to those spheres ; as, for example, (1) bell., hyos., stram., veratr. (2) canth., croc., cupr., lyc., n. vom., op. (3) anac., agar., cic., con., hell., lach., plat., puls., rhus., sec. ; after which follow, as already corresponding more with those psychopathic remedies mixed up with psychical affections, and based on organic diseases, as, for example, (4) acon., arn., ars., aur., calc., carb. an., carb. veg., graph., hep., kal., merc., rhus., sep., sil., sulph., then lastly those which may be arranged as suitable at more remote periods and

in rarer cases, indeed for the most part only as occasional intermediate remedies: (5) arg. n., camph., cann., cham., phos., chinin., cocc., crotal., dulc., kal., led., mez., mosch., natr. m., phos. ac., plumb., rhod., tart.; the remainder, still seldomer required, are not worth mentioning. But as even psychical disorders are far from having their ultimate foundation in the centre of the nervous system, are on the contrary, very often only the secondary results of other organic affections, so that at the same time, properly speaking, *no* remedy, which showed only here and there suitable indications, ought to be struck out of the list of psychiatric medicaments; indeed it might be just in those cases where the psychical disorders have a deeper foundation in physical derangements, that exactly those remedies would be most especially useful, in cases where the mental disease appeared to be only of a secondary or symptomatic nature. Consequently it will not look strange, in the subsequent review of the remedies to be considered, to find many, which, at the first superficial glance, may perhaps appear as superfluous, whose presence, however, will very soon be justified by the indications introduced after their names. On the contrary, however, there is *this* perhaps requires justification, that in the subsequent introduction, the *purely alphabetical* series, without respect to the *order of precedence* of the remedies according to their *importance* and the *extent of their sphere of action*, has been chosen, as it happens with the individual forms throughout, in the *special therapeutics* of the *second* part. We freely confess that the latter mode appeared to us at first the best; but on a thorough consideration of the matter, such overpowering reasons at once showed themselves for the *alphabetical* arrangements of the remedies in behalf of a *general* exhibition of their peculiarities, that we were obliged here to give this mode the preference. The object of the following introduction, moreover, is not absolutely an enquiry into *special* data, as these are investigated and accounted for in the *special* part along with the individual forms of the psychical diseases, but on the contrary, a *general* exhibition, consisting of the most prominent phenomena which every remedy offers, and by means of which certain general data will be offered to the practitioner for the ultimate decision of his choice in individual cases.

§ 44.

Consequently, the review of the remedies of our school, with their principal indications, more or less considered in the treatment of intellectual diseases and psychical disorders, is as follows :—

A.

ACONITUM.—Always worthy of consideration in recent forms brought on by excitement of the nervous or vascular system, especially in those having the character of general, or partial *super-irritation* of the emotional or intellectual functions, as occurs in certain kinds of mania, phrenesis, etc., particularly if at the same time there be present: *great insupportable anxiety, with extreme nervous excitement, lamentations, moaning, complaints and reproaches, despair of recovery and apprehension of approaching death, particularly with prophesying of the day of dissolution* ; misanthropy ; fear of ghosts ; sensibility with inclination to take everything in bad part ; great tendency to be easily startled, and repugnance to noise and music ; forebodings, like clairvoyance ; taciturn humour ; changeable disposition, particularly alternate tearful dejection and gay singing and trilling ; *nocturnal delirium*, with gaiety or with rage ; buffoonery ; instability of ideas ; hasty, bustling disposition ; difficulty of thinking, with sensation as if the psychical functions were performed in the epigastrium. Especially, however, when these indications are accompanied by *great excitability of the vascular system* ; convulsions or fainting fits ; *rush of blood to the head, with heat and redness of the face*, or very pale face ; nocturnal, anxious sleeplessness ; aversion to light, with dilated pupils, or great desire to look at the light ; increased sensibility of hearing and of smell ; *predominant thirst* ; remarkably diminished secretion of urine, or immoderate, violent flow of urine ; feeling of great anxiety in the chest ; anxious beating of the heart, etc. Aconite will seldom be found indicated in evident anæsthesia and similar depressions of the emotional sphere, depending on debility, as little also in confirmed amentia, cretinism, and in forms bordering on imbecility. This remedy, however, certainly deserves consideration always after

the operation of *fright*, too great *joy*, violent anger, etc., especially when at the same time *anxiety* and *dread* are the predominant indications.

ÆTHUSA CYNAPIUM.—When the symptoms, which this remedy offers, are to be depended on, which is certainly a matter of doubt, it might be used in some cases of *insanity* or *mania*, indeed even in forms of *amentia*, and in *melancholia* too, as the indications of *fixed ideas*, great apprehensive *anxiety* and sorrowful timidity, likewise the cretinism observed and the senseless lying down, also the remarkable symptoms of convulsions, that are recorded in its phenomena, certainly allows of the conclusion, that it possesses, in this respect, important powers.

AGARICUS MUSCARIUS.—Has already proved its powers against epilepsy, and therefore will sustain its character equally as well in psychical disorders, as other active remedies in nervous diseases, which also are always excellent medicaments in psychical affections. The apprehensive inquietude and care, the dislike to talk, with deficiency of words, and the angry ill-humour, may also indicate it in cases of melancholy. Its principal spheres of action, however, appear to be cases of *super-irritation*; increased imagination, ecstasies, with prophecying and verse-making; threatening, hurtful, revengeful rage, also in the worst kind of furious madness, and one of the few remedies that suit the so-called *kryptomania* (malicious mania, *mania sine delirio*).

ALUMINA.—A remedy approximating *calcareæ* very closely, which, as we can prove from our own experience, merits the most earnest consideration in all so-called asthenic psychical disorders, which are recognized by *depression of the emotions*, (melancholia, hypochondriasis, disgust of life, etc.,) or *diminution of the intellectual powers*, (amentia, apathia, anoxia, etc.) It will be found especially indicated always by the following symptoms: *grief and sadness*, *sorrowful dejection*, with gloomy looks; *weeping*, *howling*, sighing, and moaning; apprehensive timidity; *dread of disease*, misfortune, or loss of reason; timorousness, despair, thoughts of suicide; *very changeable humour*; vexatious ill-humour, obstinacy and quarrelsomeness; *ennui and aversion to labour*; absence of mind and inattention; easily makes mistakes in speaking, and confounds words; great forgetfulness; stupidity and inability

to work and to think ; feeling as if the consciousness were extraneous to the body, or belonging to another. Especially when there are, besides these, frequent attacks of vertigo ; compressive spasmodic pains in the head ; rush of blood to, and heat in the head ; extraordinary aridity of the hair of the head and itching scales on the scalp ; spasmodic feelings in the throat ; very irregular appetite and tendency to acidity in the primæ viæ ; increased sexual desire ; tendency to general spasms, with laughter or weeping, etc.

AMBRA GRISEA.—Often very useful in certain paraphroneses and forms of simpleness, which depend on perversion of the powers of the imagination, particularly if the following symptoms are present : *nervous excitement*, with great timidity or with great impatience ; *loquacity* and precipitation during mental exertion ; many ridiculous impish faces and distorted images before the imagination ; voluptuous, imaginary representations ; attacks of anxiety in the evening, inconsolable dejection, with intrusion of sorrowful thoughts ; despair and disgust of life ; aversion to speaking and laughing ; embarrassment in company ; constant dulness of mind, as if in a dream ; bad memory ; weak powers of thought, and difficulty of understanding what is read.

AMMONIUM CARBONICUM.—Especially applicable in mental depression and weak conditions of the intellect and the understanding, and particularly when there are present : grievous, sorrowful, *tearful sadness*, with thoughts of death ; inquietude *which drives one from one place to another*, with *anxiety of conscience as after committing a bad action*, sighing and oppression of the heart ; inquietude in the evening ; great lowness of spirits in dull weather ; aversion to labour ; indisposition and disgust of life ; ill-humour, with aversion to talking, and inability to bear contradiction and noise : obstinancy and intractability ; wrathful irritability and insulting humour ; great exaltation, tendency to be easily startled, extravagant gaiety and ungovernable laughter at trifles ; fearfulness ; great forgetfulness and diminished ability to think ; *unstable ideas, difficult to arrange*, and great distraction ; *easily commits mistakes in writing, calculating, and speaking*, with misapplication of words in conversation, and loss of the connection in relating anything. *Accompanied by* : great sensitiveness to cold and the open air ; weakness and

great prostration from speaking and hearing others talk; freckles on the skin; anxious dreams of death, dying, and corpses; frequent headache, as if it would burst; repressed eruptions of the head or face; frequent herpetic eruptions about the mouth; great inclination for sugar and sweet things; tendency to constipation, etc.

AMMONIUM MURIATICUM.—If there be present: great seriousness; grievous, sorrowful *melancholy and timidity*, with much *weeping*, bitterness in the mouth, inclination to vomit, and bitter eructations; sulky ill-humour, with absorption in thought and dislike to conversation; vexatious irritability and tendency to start; *repugnance to certain persons*; great warmth in important discussions.

ANACARDIUM ORIENTALE.—A remedy not to be replaced in profound derangements of the spiritual life, particularly in great depression of the internal psychical activities, obscuration of the clear self-consciousness and the moral feeling of one's condition, in profound melancholy, great hypochondriasis and illusions of the imagination, even to the idea that he is possessed, etc.; and particularly if there be present: *anxious solicitude and apprehension*; *dread of misfortunes*, danger of pursuit from enemies or approaching death; discordance with the world; *despair*; *hypochondriacal discouragements*; silly manner, with clumsiness and awkwardness; misanthropy; sadness; gloomy, sulky ill-humour, and sensitiveness to insult; *violence, contradiction*, and active sudden anger; *apathetic indifference*, deficiency of moral feeling, hard-heartedness, inhumanity, wickedness, impiety; cursing and blaspheming, as if possessed; *aversion to all labour and occupation*; laughing at serious things, and seriousness in ridiculous; feeling as if he had two wills, one of which opposes what the other demands; feeling as if the spirit had no connection with the body; *great excitement of the imagination*, with incessant crowding on the mind of new ideas and projects; propensity to subtle enquiries, which, however, very painfully affect the head; confounding of the present with the future; *illusions of the imagination*, as if called by his absent friends, or *as if he contained another within himself*, or as if corpses and biers stood near him; great *weakness of memory*, with deficiency of words in conversation and loss of the train of his ideas; forgetfulness of names; imbecility, obtuseness of intellect,

want of original ideas; total want of power of comprehension; sleep full of anxious dreams of fire, disgusting diseases and dead bodies, etc. *Accompanied with*: pale complexion, with hollow eyes, surrounded by blue margins; difficult digestion and weakness of the stomach, with hypochondriacal humour and sleepiness after a meal; great lassitude and prostration; also paralysis, periodical tearing pressive pains in the head or brain, as if bruised, etc.

ANTIMONIUM CRUDUM.—Extremely useful as an intermediate remedy, particularly if there be present: melancholy, sentimental sadness, with tendency to be readily affected even to tears; inclination to shoot himself; morose ill-humour and indisposition to converse; repugnance to being touched or looked at; enthusiastic ecstatic amorous longing for imaginary objects of love; insane actions; fatuous lying down without desire for food and drink, with total absence of feeling and involuntary evacuations.

ARNICA MONTANA.—An excellent intermediate remedy in certain hyperæsthesia, especially if there be present: *hypochondriacal anxiety* and inquietude, with sighing; *hopelessness* and weeping; sorrowful absence of thought; great indifference, *dislike to labour*, and indisposition to everything; *super-irritated sensibility*, with tendency to be easily frightened and fits of anger; immoderate activity and urging to intellectual occupations, without the corresponding physical power to pursue them; morose ill-humour, in which nothing seems to be right; *refractoriness*, defiance, inclination to quarrel, contradiction and dogmatical disposition; inconstant petulance and rude behaviour; distraction and senseless staring at an object, like coma vigil; wandering of the ideas from one object to another, with many images and fancies. *Accompanied with*: inquiet sleep, with frightful dreams of black dogs and cats, disgraceful reproaches, vaults for the dead, filthy people, and holding long speeches; periodical headache, as if the brain were rolled into a ball, etc.

ARSENICUM.—Especially useful in mental derangements, which might be referred to the organs of *conscientiousness* and *caution*, namely in certain forms of profound melancholy with propensity to suicide, insanity of drunkards, psychopathia from suppressed eruptions, etc., but chiefly in many kinds of mental

disorders that are characterized by the following signs: *periodical attacks, with nocturnal exacerbations; great anxiousness at the heart and of conscience, as if one had committed murder or any other wicked deed, driving one out of bed especially at night, with small intermittent pulse and rapid sinking of strength; paroxysms of anxiousness with fainting, or with trembling and cold sweats, melancholy sadness, with solicitude about his own relations; religious melancholy, with reservedness; weeping, howling, and pauciloquent; distressing complaints; dread of being left alone, of apparitions, of dead persons, ghosts, crawling worms, thieves, etc., also driving one out of bed at night; indetermination and wavering; despair of recovery, great dread of death, believed to be very near; extremely sensitive conscientiousness and tenderness; painful solicitude about the most trifling matter; discontentment with one's own actions and self-reproaches; taciturn humour, has little to say, dejection, so that he cannot look at others nor participate in anything; great inclination to find fault and to be reproachful; immoderate sensitiveness to noise, to the conversation of others, and to bright light; vexation, wrathfulness, with disposition to resent the least insult; inclination to malicious sarcasm; desire for that which is unnecessary or out of his power; great indifference and want of sympathy; disgust of life and inclination to suicide; fury with desire to escape; insanity with visions of persons that have been hanged; rambling talk, with the eyes open; insane kneeling and praying; want of memory; imbecility; dulness of sense; delirium; crowding of thoughts; illusions of the senses; senseless lying down with incomprehensible stammering; loss of sensation, of consciousness and of speech; cretinism and fatuity. Accompanied with: great weakness even to fainting; predominant coldness of the body; excessive emaciation or remarkable corpulency; trembling of the limbs; sleep full of anxious dreams of storms, of fires, black water and darkness; starting as if in affright and jerking of limbs on falling asleep and during sleep; cold sweat in the face during the attacks; sunken pale earth-coloured face, or jaundiced complexion; desire for brandy; spasmodic contractive pain in the abdomen or in the stomach; oppression of the chest and difficulty of*

breathing; frequent grindings of the teeth; frequent thirst, but drinks little at a time; *intermittent pulse and beats of the heart, etc.*

ASA FOETIDA.—Frequently an excellent intermediate remedy, particularly in mental disorders of hysteric women, or in general, if the following be present: great ill-humour; constant morose discontentment even with herself, and with complaints about her troubles; hysteric anxiety and sadness, with dread of death; great instability and constant fickleness; indolence and aversion to labour; attacks of great gaiety and loud laughter; frequent absence of ideas; confusion of ideas; acuteness of thinking, with excitement of the emotions and ebullition of blood.

AURUM FOLIATUM.—One of the most excellent remedies, not only in *mercurial hypochondriasis*, (than which a better specific does not exist,) but also in many other forms of melancholy, hypochondriasis, and other dysthymiae, with or without inclination to suicide, particularly, however, when the following symptoms occur: woeful dejection, with desire for solitude; grief concerning his fate, for which he blames himself, and the supposed loss of the love of others; *religious solitude* and qualms of conscience after committing a false step; weeping and praying; *great timidity and anxiousness at the heart*, with restlessness and uneasiness, lassitude, debility, and *desire to destroy himself*, accompanied by spasmodic pain in the abdomen; longing for death, as if the world and he did not agree; inquietude and hasty, bustling manner; misanthropy, bashfulness, pusillanimity, discouragement, despondency, and want of self-confidence; howling and shouting, as if he were lost; *morose reservedness*, aversion to conversation, sits quietly alone, with contradictory humour; dislike to certain persons; *quarrelsomeness, resentment, takes things in bad part, and is easily offended*; becomes heated when talking of absent persons; *wrathful violence and bursts of passion* on the slightest opposition; trembling when he cannot give way to his anger; *changeable humour*; at one time weeping, at another laughing; now sudden anger, now gaiety; longing for his friends, home-sickness; great propensity to meditate, which however, soon makes him weak and trembling; *nocturnal wandering talk as if asking questions*; involuntary smiling in talking; absurd talking to

himself; prostration from the least mental exertion.—*Accompanied by:* sleep full of frightful dreams of thieves, dead persons and quarrels; pain, as if bruised, in the brain on the least mental exertion, aggravated so that his ideas become confused; sexual desire greatly excited with frequent nocturnal emissions; and erections; anxious beating of the heart, with determination of blood to the chest; frequent ebullition of blood; extreme sensitiveness of all the senses.

B.

BARYTA.—Approximates *Calc.* and *Alum.* pretty closely, and may be very useful indeed in many cases of obtuseness of the intellectual powers and of mental depression, as has already been proved by our own experience, especially when the following indications are present: *tearful sadness* and dejection with *apprehensions and anxious solicitude* for the future and *domestic concerns*; dislike to conversation; feeling of abandonment; *great tendency to be easily frightened*; great want of determination, and mutability; *fearfulness*, want of self-confidence, pusillanimity, despondency, cowardice and fear of dying; aversion to strangers and company; suspicion and dread of the censures and criticism of others; ill-humour and ennui; furious bursts of passion, with violence; loss of the desire to play in children; wanton liveliness; inattention while being taught; *great forgetfulness*, he forgets what he was about to say; extraordinary absence of mind. *Accompanied by:* *general physical, nervous and mental debility*; scrofulous habit; great sleepiness during the day, and somnolency; increased sexual desire and frequent pollutions; menses too early; with pressure towards the organs of generation and the sacrum.

BELLADONNA.—One of the most important and comprehensive remedies, in mental and psychical disorders, and although particularly suitable in the *hyperthymicæ* and *excitement of the imagination* as well as in derangements depending on them, still also not less applicable in *conditions of mental depression and diminution of the intellectual powers*, so that at last, in general, a form of psychical disorder cannot easily be pointed out in which *Bell.*, excepting under peculiar circumstances, may not be of the greatest service. It is

particularly indicated, frequently in psychopathic diseases after erisypelatous inflammations, inflammation of the brain, typhoid fevers, apoplexies and other cerebral affections, as well as in drunkards and pregnant and parturient women, after fright, vexation, mortification, sorrow and grief, or even after taking cold, and especially in the present case when few or many of the following symptoms are present: amorous melancholy, with excitement of sexual instinct; nostalgia; walking up and down absorbed in deep thought, at night; dejection and despondency; *disgust of life*, with inclination to jump out of the window or *into the water*; *tearful humour with howling and cries*; sighing and moaning; *great anxiety about the heart*, and *inquietude that drives him about from one place to another*, especially towards evening; *tendency to be easily frightened, and fearfulness*, with inclination to hide himself or *to escape*; *dread* of dying soon, of his body putrifying before death, of being apprehended by soldiers, of being bitten by dogs, of being seized by devils, etc.; apathetic indifference to everything; repugnance to noise and society, with longing for solitude and quiet; dislike to converse and to answer; great irritability and *increased sensitiveness* of all the senses; vexatious irritability; *obstinacy*; *quarrelsomeness* and inclination to be insulting; cursing, with staring looks; *great cunning*; hastiness, rapid speech, tossing and beating with the the hands in the air; shamelessness; mania with growling and barking; *rage, raving, violence*, tears everything in pieces, bites, spits, strikes, tears his hair and throws stones; *immoderate gaiety and extravagance*, especially in the evening; *singing*, whistling and trilling; smiling and loud *laughter*, even unrestrained; insane, lascivious *loquacity*; extraordinary *alternation of most diverse humours*; *illusions of the senses and the imagination*; lovely or *fearful visions*, of beautiful representations, *dead persons, ghosts, insects, bats, devils, soldiers, wolves, bulls, etc.*; gay, muttering or *raging delirium*, particularly *at night*; *insane foolish behaviour and ridiculous tricks*, mostly of a mimicking kind; distraction; great and rapid forgetfulness; inattention; intellectual weakness and stupidity; he felt a difficulty in recalling his senses, as if in a dream; *cretinism and fatuity*; stupefaction, and *unconsciousness*; *neither hears nor sees anything*; *does not recognise even his own relations*, excepting by their voices,

and then with difficulty; confounding of one person with another. *Accompanied by*: complete loss of sleep, or unquiet sleep, with cries, sighing and anxious dreams of fire, robbers and murders; frightful visions on closing the eyes to sleep ever so little; *spasmodic phenomena*, particularly *general convulsions* or *spasms in the pharynx*; *great aversion to the open air or currents of air*; periodical violent pains in the forehead, as if the head would burst in pieces; *determination of blood in the head, with pulsation of the carotids*; *vertigo* and roaring in the ears; *face red, bloated* or very pale; eyes protruding, shining red, or weak and dim; *dilated pupils*; great aversion to light, or great desire to look at the light; constriction in the throat; thirst with aversion to fluids; spasmodic attacks in the larynx, with danger of suffocation; diminished sexual desire; determination of blood to the chest; anxious, trembling beating of the heart, etc.

BORAX VENETA.—In accordance with experience hitherto, an intermediate remedy, not to be overlooked in many kinds of hypochondriasis and similar *dysthymia*, especially if the following be present: anxiety, with weakness, trembling of the legs, and palpitation of the heart; *aversion to and dread of infection*; tendency to start; irritability when occupied in important affairs; seriousness; sulky ill-humour, with inclination to reproach, to weep and howl; violence, with insulting and cursing about trifles; dislike to labour and trifling first with one employment, then another; forgetfulness and evanescence of ideas.

BOVISTA.—Suitable in some kinds of melancholy, especially when there are present: woeful, pensive *sadness* and *dejection*, particularly when alone; ill-humoured irritability and want of sympathy; vexatious ill-humour and peevishness, particularly early in the morning and afternoon; repugnance to everything; discouragement and contempt of life; sensitiveness, takes everything in bad part; great irritability, during which everything affects him very much; *clumsiness*, so that everything falls out of his hand; changeable humour; talkativeness and too great candour; bold and ardent spirit, and inclination to strike; weak memory; *senseless staring at an object*; great distraction and difficulty in keeping the attention fixed on an object; easily commits errors in writing, with omission of entire syllables.

BROMIUM.—When present: sorrowful dejection; sparing of words and desire to quarrel; great activity and desire for intellectual exertion; *aversion to his business*, illusions of sight and visions of strangers being behind him, or of thousands of things that dance around him on the ground.

BRYONIA.—Frequently, as already very properly remarked by Hartlaub, of highly beneficial influence in melancholia, in which the patient feels himself unhappy and has fears about his means, and not only in women, indeed, after parturition, but also in men, and besides in many forms of *depression* of the sensuous and intellectual activities, chiefly, however, when present: dejection, pusillanimity, *anxious apprehensions of the future*, especially *domestic, mercantile, and pecuniary concerns*; despair of recovery and fear of death; fright and *dread, with inclination to escape; frequent weeping*; too great bustling disposition, and urgent wish to undertake much, and to labour; *dislike to conversation*, and morose, sulky, quarrelsome discontentment; *vexatious irritability and irascibility*, with precipitation; hasty speech; desire for things that are not at hand, or that are no longer wished for when obtained; *delirium and rambling talk*, particularly *at night*, or early in the morning, about business; rage for being among strangers, with desire to go home; intellectual weakness, with evanescence of thoughts, as in fainting; great forgetfulness and difficulty of thinking; incapability of recollection, so that she lets everything fall out of her hands. *Accompanied by*: inquiet sleep, with anxious dreams, exciting a fear of soldiers forcing their way in, quarrels, business and household affairs, dead persons, of some one breaking in by the window, etc.; inclination to costiveness and affections of the liver.

C.

CALCAREA.—A principal remedy in deep heavy melancholy and hypochondriasis, with religious or other kinds of despair, and equally so in certain conditions of mental derangement, as for example, insanity of drunkards, principally, however, when there is: *melancholy dejection and sadness*, with grief complaining, *frequent weeping*; depressed spirits, weeping when admonished; *great anxiety, with shuddering, dread, and terror*, particularly in the evening twilight; anxiousness

with palpitation of the heart, or with tearings in the epigastrium; *apprehensions and timid forebodings, as if disease, misfortune, misery, loss of reason, were impending*; hypochondriacal anxiety; *despair concerning his disordered health*, doubt of recovery and great dread of death; restless inquietude, that drives one to constant exertion; inability to bear solitude; *nervous prostration* and irritability; *great tendency to start*, with extreme prostration from the least poise; ill-humour; contradictory peevishness; *great obstinacy*; sensitive vexation with inclination to view everything in the worst light, with frequent expectoration of saliva; *great wrathful irritability*; indifference, want of sympathy and pauciloquy of words; repugnance to the majority of mankind; *aversion and disgust of labour* with irritability and heaviness of the feet; absence of will with feeling of strength; illusion of the imagination and of the senses; visions of fire, murder, rats and mice; *weak thinking faculty, with feeling as if the brain were paralyzed*; as if *confused in the head*, with trembling sensation in it; frequent inability to recollect; easily commits errors and misapplies words in speaking. *Accompanied by*: anxious wandering in sleep; *anxious frightful dreams* of dogs, fire, sick people, dead persons, and the smell of corpses, or of quarrels and disputes; long continued embarrassment of the head, as if from a board before it; frequent cramps and contraction or numbness and deadness of different parts; *great emaciation or immoderate corpulency*; inclination to suffer from warts, rough, dry skin; frequent chilliness; ready determination of blood to the head; tip of the nose, red; loathing of animal food and longing for dainties; inclination to costiveness.

CAMPHORA.—Frequently an excellent intermediate remedy in some kinds of acute mental derangement, especially when there are present: *great anxiousness*, with dread and desire to hide; *weeping and howling*; repugnance to everything; sensitive-ness to insult and disposition to take everything in bad part; desire to quarrel and to be dogmatical; precipitation and premature hastiness; mania; confusion of ideas; delirium; wandering talk and senseless actions; loss of memory; vanishing of the senses, inability to collect his senses.—*Accompanied by*: tendency to tetanic spasms; coldness of the body; cold skin; cold clammy sweat during the attacks;

pale complexion; sleeplessness and gaiety, with extreme irritation, etc.

CANNABIS.—Likewise not without value in many kinds of simplicity and hyperæsthesia, particularly if there be present: sadness and joyless state of indifference; anxiety, tendency to start; vacillation and instability of mind; violent wrath and feeling of mortification about trifles; *jollity, as if intoxicated*; insanity of a frolicsome or serious kind; mania, with inclination to spit at people in the face; lively imagination and activity of thought, with uncertain, vacillating mind; fixed staring look, as if from vacuity of all thought; frequent errors in writing; deficiency of words; deficiency of imagination, spiritlessness, want of ability to collect the senses.

CANTHARIS.—A remedy that approximates very closely to *merc.*, *bell.*, *stram.*, and *hyos.*, in respect to its importance and its character, which recommends itself particularly in hyperæsthesias, super-irritated imagination and excitement of mind even to mania, without therefore being perfectly inactive in melancholia, hypochondriasis, weakness of intellect and other forms of dysthymia. Its power will be especially experienced in practice when the following symptoms are more or less present: timid melancholy and tearfulness; everything prostrates him and causes him to weep; *lamentations* and whining, *cries* and barking; timidity and great anxiety; hypochondriacal anxiety and want of self-confidence, discouragement and pusillanimity, with dread of death; *great inquietude* obliging one to keep constantly moving, and driving one from place to place; senseless running about, as if just escaped from a fire; vexation, wrathful irritability and great sensitiveness to offence; defiance and contradiction; noisy and discontented with everything; *paroxysms of mania with convulsions*, renewed at the sight of water or touching the throat; wandering talk and delirium; amentia; evanescence of ideas, while thinking; crowding of many synonymous ideas that cannot be suppressed. *Accompanied by*: inclination to clonic spasms of single parts, or all the limbs; or to tetanic spasms and lock-jaw; miserable sickly look; frothy saliva; spasms of the pharynx with difficult deglutition; urinary affections; sexual desire greatly increased, etc.

CAPSICUM.—Especially useful in melancholy, hypochon-

driacal derangements (perhaps also in so called *english-spleen*) of indolent, phlegmatic subjects, or generally, when the following signs are present : anxiousness and timidity even as if about to die ; quiet, introspective indifference ; *nostalgia* ; *disgust of life*, *inclination to commit suicide*, with *obstinate constipation* ; morose *contradictions*, ill humour ; obstinacy, *opposition* and howling ; *sensitive irritability* and *disposition to take the least trifle in bad part* ; inclination to utter reproaches and to criticise the faults of others ; *great irascibility*, also in alternation with laughter, joking, jesting and displays of wit ; inquiet, bustling disposition ; *tendency to start and to be easily frightened* ; great distraction and confusion of ideas ; *paralytic weakness of intellect*, with *inability to think* and to make his ideas clear to himself.—*Accompanied by* : chronic affection of the liver ; chronic constipation ; great *heaviness*, indolence, and aversion to motion.

CARBO ANIMALIS.—Belonging entirely to the class of those remedies, which in their primary action, *depress* the organic vital activity, *carbo.*, corresponds fully to this character in relation to the emotional and intellectual spheres. Melancholy, hypochondriasis, *dysthymia* and *aphroneses* in general, obtuseness of the understanding and intellect, are therefore its principal sphere of operation, in which one may always prescribe it with great benefit, particularly when the following indications present themselves : melancholy, dejected *sorrowfulness* and timidity ; *feeling of dereliction* ; *nostalgia* ; propensity to solitude ; grief about past and present affairs ; *great propensity to weep* ; *nocturnal attacks of anxiousness, or in the evening* ; hasty inquietude ; *easily frightened and shy* ; despairing hopelessness with thoughts of death ; wrathful, spiteful vexation, and disposition to take everything in bad part ; sulky dislike to speak ; discontentment and obstinacy ; attacks of great *gaiety*, with whistling, for the most part in alternation with tearfulness ; great weakness of memory ; inability to express his thoughts ; objects appear changed, as if in a desolate, deserted town.

CARBO VEGETABILIS.—Offers quite the same general character as that of *C. animalis*, only still more distinctly expressed, as the following symptoms indicate, and in the presence of which it will always prove itself useful : pusillanimity and embarrassment in company ; feels himself unhappy, with tearful

despair even to inclination to shoot himself; inquiet feelings of oppression; *great anxiousness and inquietude of conscience*, as if after a bad action, particularly in the *afternoon and evening*, with *trembling and running about*; nocturnal dread of ghosts; impatient irritability, *sensitive vexation* and violent bursts of anger; tendency to start and be easily frightened; disposition to be easily excited to tears and laughter; attacks of foolish *gaiety*; indifference, want of sympathy, even for music, which at other times is agreeable; indolent mind and *slow march of ideas*; weakness of memory and forgetfulness of what has just been said. *Accompanied by*: frequent attacks of debility, even to fainting or paralysis; prostration and trembling; great sleepiness during the day, and disturbed sleep at night, by anxiousness and dread; great inclination to sweat; pale greyish-yellow complexion; much trouble from flatulence; increased sexual desire, with lascivious thoughts and pollutions.

CAUSTICUM.—Far from being, as some believe, suitable only in chronic cases of grief and sorrow, the efficacy of this medicament reaches almost as far in mental diseases as that of *Calc.*, and of *Lach.*, inasmuch as it is intermediate between the narcotic remedies and the earthy salts. *Depression* is here also the predominant character, and *Caust.* is able to accomplish very much in these cases, when some or many of the following indications are present: melancholy, sadness, *dejection, and constant sorrowful thoughts, with weeping*; discouragement, anxious despondency, hopeless sadness, and thoughts constantly full of cares and of death; *great apprehensive anxiety of conscience and at the heart*, as if after having committed a bad action, or as if some misfortune impended; *fearfulness*, especially *in the evening*; dread of dogs, of phantastic forms, of injuries which might happen to others, of the noise in the street; mistrust concerning the future; tendency to be easily frightened; hypochondriacal melancholy; *sedate introspectiveness, with discontentment even with himself*; timid silence and dark looks; *irritable vexation, sensitive disposition to take things in bad part and to wrathful violence*; provoked at trifles; contradiction, *quarrelsomeness, dogmatism and propensity to riot and brawl*; changeable humours; *distraction and inattention*; thoughtlessness, as if from absence of mind; slow march of ideas; he

pronounces his words wrong, and confounds the syllables with the letters. *Accompanied by* : great lassitude and prostration ; periodical attacks of epilepsy or chorea ; great sensitiveness to the open air and to a current of air ; partial paralysis ; warts of long standing, which occur periodically, particularly in the face ; yellow, discoloured complexion, especially yellowness about the temples ; chronic costiveness, etc.

CHAMOMILLA.—Frequently an excellent intermediate remedy, and particularly when there are present : *frequent attacks of great anxiousness about the heart, with moaning, tossing, palpitation of the heart, despair, and whining* ; hypochondriacal anxiety ; sedate introspectiveness and morose dislike to conversation, which will not allow of a word being spoken ; sits still and silent on the chair, like an image ; *hypochondriacal caprices and inward chagrin about the least thing* ; imagines he has been insulted, with howling in consequence ; frequent scruples of conscience ; morose vexation and ill-humour, with moaning and sighing from dejection ; constant impulse to talk about old causes of vexation ; everything vexes him, nothing seems right ; even a look merely or an interruption in speaking causes vexation, especially after rising from sleep ; *quarrelsome vexation, great anger and desire to dispute* ; great excitement of mind and *extreme sensitiveness of all the senses*, particularly to noise (even to music) and odours ; great tendency to be easily startled ; tearfulness and sorrowful howling from obstinacy ; indifference to all external impressions ; inattention, *distraction*, and senseless staring at an object ; evanescence of thought ; he easily commits errors in speaking, and omits syllables and words in writing ; *understands and conceives nothing correctly, and answers incorrectly* as if from deafness or coma vigil. *Accompanied by* : *palpitation of the heart* ; *pressure in the præcordial region*, as if the heart would break ; tearing in the abdomen ; transient flushes of heat in the face and cool sweats in the palms of the hands ; sleeplessness and feeling as if bruised in the limbs ; constipation, with heaviness of the head ; paroxysms of faintlike weakness ; of spasmodic starting of the lips, facial muscles, and eyelids ; inquiet sleep at night, with howling, starting as in affright, and tossing about ; many imaginary fancies in sleep ; face red and hot or very pale.

CHINA.—Very often useful in *typical* paroxysms, and parti-

cularly if there be present: hypochondriacal melancholy and gloomy sadness with disgust of life; tearfulness about imaginary cares; hopeless *discouragement*, *feels himself unhappy* and tormented by every one; anxious solicitude about trifles; great *inconsolable* anxiety, even to suicide, *in the evening* or particularly *at night*; he despairs to the utmost; lamentations, whining and cries; nocturnal dread of dogs and other animals; *apathic indifference*, introspectiveness, *great laziness* and obstinate silence; ill-humoured discontentment and aversion to everything, with *dislike to labour, thinking, and all other exertion of the body or mind*; aggravation of the dejection by amorous caresses; *contempt of everything, because everything appears worthless and insipid*; morose chagrin and sensitiveness, with *inclination to reproach and to vex others*; *quarrelsome vexation* and angry malicious disposition, even to murder; disobedience; *changeable humour*, attacks of sudden screaming and tossing about; *extreme nervous irritability*, with pusillanimity and *inability to bear all sensuous impressions*, particularly noise; immoderate *gaiety and liveliness, with lightness of every movement*; *crowding of many ideas and projects with incapability to arrange them*; easily commits errors in speaking and writing, with misconstruction of sentences; his train of thought is easily disturbed, particularly by others talking; *slow march of ideas*, and slow consideration; attacks of suspension of thought. *Accompanied by*: great dread of motion and constant inclination to lie down; paralytic debility and powerlessness, with trembling; great sleepiness during the day; sleeplessness owing to constant crowding of thoughts in the mind and fancies; heavy, anxious dreams, with unconsciousness on awaking, and continual anxiousness and dread; nocturnal pressure in the head, sore bruised pain of the brain during mental exertion; frequent determination of blood to the head, with painfulness of the hair on being touched; yellow, earthy complexion; insipid taste of all kinds of food; *great weakness of digestion*; *great liking for dainties* or wine; frequent trouble from flatulence; *sexual desire increased with lascivious lust*, etc.

CHINIMUM SULPHURICUM.—When there are present: attacks of great anxiousness and timidity, particularly at night, driving one out of bed; dejection and serious melancholy; tearful, hopeless discouragement; morose ill-humour, with

dislike to work ; great indolence and inclination to rest ; fits of great gaiety and extravagance ; excitement, as if after drinking coffee or strong wine ; confusion, with violent excitement ; delirium, with wandering talk ; *madness*, with loss of control over the limbs ; weak power of representation ; inability to pronounce substantives, and slow consideration ; want of ability to collect his senses and to retain a single thought. *Accompanied by* : great lassitude, inability to stand long, great heat of the skin, dryness of the mouth and fauces, constipation, etc.

CICUTA VIROSA.—When there are present : sorrow, with great solicitude about the future, and dread of misfortune ; anxiety with great prostration after listening to sorrowful stories ; great tendency to be easily frightened ; misanthropy and desire for solitude ; contempt of mankind and their frivolities, even to misanthropy ; indifference to everything, with doubts about the reality of his condition ; confounds the present with the past ; feeling of estrangement, as if he did not live in the usual relationships, and as if everything about him were strange and frightful ; all kinds of forms before the imagination ; childish humour, in which he finds everything lovely and attractive, like a toy ; insane dancing, laughing, tricks, wine-drinking and clapping of hands at night, with violent heat and redness of the face ; *attacks of inability to collect his senses, with thoughtless staring, fixed look and vanishing of sight.*

COCCULUS.—A highly important remedy in many kinds of melancholy and hypochondriasis, especially, according to Griesselich, in over-excited or relaxed recluses, book-worms or sensitive romantic heroines, with irregular menstruation ; besides, however, in onanists, sexual debauchees and other debilitated persons ; chiefly, however, when there are : *melancholy sadness, with weeping and constant profound absorption in sorrowful thoughts ; great apprehensive anxiety of conscience, and at the heart, as if after committing a wicked deed, or as if death impended, with propensity to escape ; apprehension concerning the health of others ; hypochondriacal joylessness and indisposition to everything ; discontentment with himself ; despair and discouragement ; extremely sensitive disposition and great, fearful, tendency to be frightened ; sensitive irritability especially when other people talk during the conversation, and noise ; extremely inclined to get vexed*

and to take everything in bad part; tearful chagrin about the least trifle; changeable humour; frequent lively contentment; great talkativeness, with flashes of wit and joking; frequent insane trilling and singing; dilatoriness that prevents him from accomplishing anything; time flies too rapidly; great irresolution; distraction and want of memory; difficult comprehension of what is read.—Accompanied with: frequent attacks of vertigo; complaints of stiffness in the joints and limbs; frequent attacks of spasms and convulsions; attacks of extreme debility even to fainting; aggravation of the symptoms by wine, etc., smoking, riding in a carriage and speaking; head feels as if empty and hollow; suppressed menses with many troublesome symptoms; painful paralytic weakness in the sacrum and dorsum; *great dread of the cold open air.*

COFFEA.—When there is: *great apprehensive anxiousness of conscience and about the heart, with trembling inquietude; weeping, howling, shouting, tossing and complete despair; sulky vexation, with distaste for conversation and pauciloquy; great chagrin with inclination to throw everything from him; crowding of sad, vexatious thoughts, with inconsolable howling and improvement in the open air; tearful apprehensive chagrin; indisposition to business; great excitement and mobility; constant ecstasy and affectation; subtle thinking; lively imagination with crowding of many thoughts and projects.—Accompanied with: over-excitement of all the senses and the whole nervous system; increased activity of the digestive and secretory organs; great sensitiveness to the open air; sleeplessness on account of extreme liveliness and excitement; strong determination of blood to the head; feeling in the brain as if it were torn in pieces, or pain as if from a nail in the cranium; sexual desire excited.*

CONIUM MACULATUM.—In many kinds of depressed conditions especially of unmarried persons, strictly continent, and especially when there is: *hypochondriacal sorrowfulness and dejection, with discouragement, sadness and thoughts of death; hysteric anxiety; apprehensions about the present and future with search for solitude; tearful despondency and fearfulness; dread of thieves, imaginary objects and superstitious fancies; tearful easily-affected sensibility; sadness and displeasure, as if oppressed with heavy crimes; ill-humoured aversion to labour and ennui; vexatious irritability and*

easily-excited anger; misanthropy and yet dread of being left alone; repugnance to the conversation and the proximity of others with inclination to illtreat them; *unsympathising insensibility*, and indolence; attacks of hastiness; *mind full of fancies*, early in the morning; delirium; insane confused thoughts; want of memory and great forgetfulness; *attacks of complete inability to collect his senses*, particularly after a siesta; inability to express himself correctly in speaking; frequent errors in speaking; *stupidity and difficulty of comprehending what he has just read*; *obtuseness of all the senses*; unconscious wandering about as if half asleep; *alternate excitement and depression*. Accompanied by: Predominant chilliness; frequent spasmodic movements; *fits of spasmodic laughter or weeping*; periodical paralysis in the limbs; dulness in the head as if from stupefaction; *fearful, frightful dreams* of danger, enemies, diseases and mutilations, dead persons, vexation and fighting; great dread of light; great longing for coffee, sour and salt things; weak sexual power and frequent pollutions.

CROCUS SATIVUS.—More applicable to *hyperæsthesias* as well of the emotional as of the intellectual functions, than the *dysthymias*; although, saffron may be a remedy for some kinds of melancholy, when at the same time the latter condition alternates with paroxysms of excitement. The following especially indicate its application:—*joyless, hypochondriacal, anxious sorrowfulness and dejection*, frequently in alternation with extravagant gaiety; *contradictory vexation with bursts of laughter*; *quarrelling with quick repentance*, or in alternation with laughter and singing; displeasure even to rage on the most trifling provocation; attacks of rage, with inclination to bite; *extraordinary alternations of the most opposite humours*; tenderness and inclination to embrace others; in alternation with vexation and rage; *great gaiety and liveliness even to insane joy*; *great, often ungovernable inclination to laugh and sing*; great extravagance, childish tricks, joking, flashes of wit and great loquacity; *increased power of recollection*, especially for pieces of music; indifference to everything and dislike to labour; restriction of the free will; *ready vanishing of the senses*, and complete absence of thought; *great forgetfulness and absence of mind*; confounds even persons that are well-known to him; errors in regard to time and objects.—Accompanied with: great prostration with dilated pupils; head-

ache with obscuration of sight; dreams of conflagrations; excited circulation and frequent ebullition of the blood and hæmorrhages; great sleepiness and somnolency during the day; aggravation of the symptoms towards morning, etc.

CUPRUM.—Its chief sphere of action are those kinds of insanity and simplicity, characterized by excitement, hence *Cuprum* may also be a remedy for many sorts of mania and phrenzy. It is chiefly suitable when the following are present:—unquiet, *unhappy apprehensive anxiety* and *despair*, and *anxiousness, with weeping and lamenting*; melancholy discouragement, with misanthropy; desire for solitude, with dread of death, believed to be very near; fearfulness, which permits one to step only very softly; fever, with inclination to escape; great inquietude and constant tossing; ill-humoured discontentment and irresolution; aversion to labour and dislike to everything; exalted ecstatic humours; attacks of extraordinary, also spasmodic laughter; insane foolish gestures of a mimicking imitative kind; illusions of the imagination, sees various objects; and erroneous representations; does not recognise his own relations; liveliness and singing; wanton spitting in people's faces; insane, morose, spiteful tricks; attacks of mania with biting; absence of thought and weakness of memory; frequent *vanishing of the senses*; stupidity and insensible prostration in a corner; delirium and wandering talk.—*Accompanied with*: pulse full strong and quick or unequal; eyes red and inflamed, with wild looks; sweat after the attacks; cold sweats; spasms and startings, especially in the fingers and toes; pulsation in the præcordial region; general chilliness without amelioration from warmth; pale miserable look.

CYCLAMEN EUROPÆUM.—Frequently, a really good intermediate remedy, when there are present: inward *grief, sorrow* and anxiousness of conscience, as if after committing a bad action; *constant introspectiveness with dislike to conversation*, and aversion to work; ill-humoured disposition to take every thing in bad part and to quarrel; mind always as if stupified and dull, with inability for any kind of mental exertion; *memory at one time very obtuse, at another very active*; changeable humour.

D.

DIGITALIS PURPUREA.—An extremely important remedy in

profound, great melancholy and other similar conditions of depression; particularly when the following indications are present: timid dejection, *tearful sadness* about adversities and *sorrowful feeling of illness*; great *apprehensive anxiousness at the heart and of conscience, as if after committing a wicked action*, or as if misfortune impended; aggravated by music, with frequent sighing and weeping, which affords relief. Discouragement and fear of death; great irritability with violent prostration from sorrowful and inconsolable despair; gloomy morose ill humour; desire for solitude and dislike to conversation; *great indifference and want of sympathy for the feelings of others*; indisposition to mental exertion and all kinds of occupation; frequent lively fancies; nocturnal wandering talk with inquietude; insane obstinacy and disobedience, with desire to escape; great forgetfulness and difficulty of thinking.—*Accompanied with*: chronic *affections of the heart*, or periodical *attacks of violent palpitation of the heart*; his power of vision is changed, as in fever; gloominess in the head, with feeling as if intoxicated, etc.

DROSERA.—Much more important in many psychical disorders, than appears to have hitherto been generally believed, and not altogether inefficacious, even in many kinds of psychical disorders of drunkards, and always especially worthy of consideration when the following are present: sorrowful dejection about imaginary aggressions; anxious solicitude about the future; anxiety and *misconfidence*; *anxious fearfulness in the evening and when alone*; dread of ghosts; great inquietude of mind; inclination to drown himself; vexatious sensitiveness, and disposition to take things in bad part; the least thing *puts him beside himself, even to fury*; obstinacy and great stubbornness.

E. F.

Vacant.

G.

GRAPHITES.—A remedy approximating very closely *arsen.*, *carb. an.*, and *carb. veg.*, in conditions of depression and profound melancholy, especially when there are present: anxious dejection; gloomy sadness and woeful sorrow, with thoughts of

death and frequent weeping; inclination to feel himself unhappy; *great propensity to grieve about the most trifling occurrences, even to despair; great inclination to weep, particularly in the evening*, or on listening to music; oppressive timidity, particularly also early in the morning; *great apprehensive anxiety of conscience, and at the heart, as if after committing a bad deed, or as if misfortune or death were impending, driving him from one place to another*; anxiety while seated at work; fearfulness; inquietude and restlessness, with indisposition to everything and total absence of thought while working; *slow determination and slowness in collecting his senses*; great irresolution; hypochondriacal ill-humours; great vexatious irritability; *violence and sudden anger*; would like to be always alone, because any disturbance makes him angry; easily frightened, with prostration; great excitability; his hands become hot from speaking merely; aversion to labour; forgetfulness and distraction; easily commits errors in speaking or writing; unfitness for mental exertion, with prostration from intellectual labour; inclination to laugh, alternately with despair and grief; *aggravation of grief and sorrow, particularly towards evening*; timidity and irritability towards morning.—*Accompanied with*: heaviness of the feet; uneasiness in the stomach; sweat with nausea; general trembling, headache and giddiness; hot face with cold hands and feet; great sensitiveness to the open air, and to a current of air; great dryness of the skin; pale or yellow complexion; great sexual excitement, and lascivious fancies; sweat of the feet, offensive.

GRATIOLA.—Mentioned by Hartmann, with justice, as an excellent remedy in certain cases of hypochondriasis, besides, generally to be recommended when there are present: *great ill-humour*, with vexatious sadness, inability to bear contradiction, bursts of anger, disgust of life and solicitude about his health; uneasy disposition with dislike to movement and speaking; *serious introspectiveness*, with unconsciousness and as if *lost in thought*; irresolution and want of perseverance in his labours: attacks of *great gaiety*, with loquacity, dancing, jumping and feeling of great lightness in the head.

H.

HELLEBORUS NIGER.—Depressions of the sensuous, and ob-

tuseness of the intellectual functions, even to idiocy and cretinism, are the principal spheres of action of this remedy, and not only in young women affected with melancholy at the age of puberty, but moreover worthy of serious consideration when the following are present: sorrowfulness, in which everything appears non-attractive; propensity to feel himself unhappy; *reserved melancholy*, home-sickness, reserved introspectiveness involuntary *sighing and moaning*, and despair of life; desire to escape and to take his own life; inquiet anxiety as if misfortune were impending; *frightful anxiousness, as if about to die*, relieved by vomiting; wrathful and very irritable vexation; great indifference to joy and suffering; stubborn silence; he dresses himself indecently; misconfidence; -monomania; *great weakness of memory and slowness in collecting his senses*; absence of mind, so that he cannot retain any of his thoughts; thoughtlessness, staring fixed look; *inability to reflect; stupidity and obtuseness of the internal senses*, which prevents him from seeing, hearing, or perceiving distinctly, finding pleasure in anything and from recollecting the past otherwise than as a dream; absence of volition and want of power to action; fatuity; want of presence of mind so that he lets the glass fall if addressed while drinking out of it.—*Accompanied with*: attacks of sudden flaccidity of the muscles; so that on the attention being withdrawn from them they readily refuse to perform their functions; attacks of spasms and convulsions; no desire for food and drink; falling off of the hair and of the nails; pale yellow complexion; wrinkled forehead, flaccidity of the genital organs with complete absence of sexual desire. According to Griesselich's *suppositions*, the action of this remedy appears to commence in the abdominal nervous system, and thence to proceed to the spinal cord, *medulla oblongata* and brain.

HEPAR SULPHURIS.—Very often followed by extremely beneficial results, not only in cases of melancholy and hypochondriasis, but also in hyperæsthesias, maniacal paroxysms, simplicity, etc., and deserving of consideration when the following indications occur: sorrowful timid melancholy, with violent weeping; *extreme anxiousness in the evening*, with sorrow and despair even to suicide; apprehension about his own relations; hypochondriacal humours; ill-humoured *contradictious disposition*, will scarcely look at his own friends; *extreme discontentment*,

dislike to conversation, *indisposition to everything*, impatience and obstinacy; vexation with desire for solitude; *great wrathfull irritability, even to the most extreme violence*, which threatens to end in murder and arson; rapid hasty speech during the attacks of violence; terrific visions of dead persons, of fires, etc.; attacks of inability to recollect himself, and evanescence of his ideas; easily speaks and writes incorrectly; complete stupidity, which prevents him from conceiving or retaining anything; he sits silent and speechless in a corner.

✓ HYOSCYAMUS.—A remedy just as comprehensive as *Bell.*, ✓ and one very often worthy of consideration, under suitable circumstances, in almost all forms of psychical disorders, depression and excitement, simplicity and phrensy, and may always be recommended, particularly, when the following symptoms occur: melancholy sorrowfulness and *morose dejection, even to despair*, and inclination to drown himself; *extreme anxiousness, self-reproaching and inquietude of conscience, as if he were a criminal*; *great fearfulness and starting as in affright*; misconfidence and misanthropy; fear of animals that bite; of being poisoned or sold; great impatience, precipitate liveliness and bustling manner; *great talkativeness and gossiping*, tells everything; lascivious shamelessness and *going about naked*; great inclination to laugh; insulting, quarrelling, *shouting*, brawling, *jealousy*, reproaching; *disposition to insult others* and to incite others; *acts of violence, blows*, murderous attacks; ungovernable rage with unheard-of exhibitions of strength; crowding of many fanciful images; visions of terrific forms, fowls, crabs; confounds one object with another; erroneous representations and illusions of the senses; *delirium*; wandering talk and frivolous babbling; muttering; improper expressions; amentia and extensive derangement of the intellects; condition, as if possessed by the devil; *insane foolish actions and gestures*; particularly of an *improper, shameless, lascivious, ridiculous, imitative, droll kind*; frequent movements and gesticulations with the hands; insane hopping and dancing; singing of love songs and vulgar ballads, great weakness of memory and forgetfulness, frequently in alternation with *extreme lively power of recollection*; slow indolent march of ideas; absence of thought with staring fixed look; stupidity, with constant somnolency; *senseless apathy and indolence*; no sensation of any want except thirst; insensible to nipping

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and pinching; *stupefaction and unconsciousness; complete cretinism and fatuity*; sees and hears nothing, runs against everything; does not recognise his own relations; sits stiff and senseless in bed like an image; anoxia.—*Accompanied with*: attacks of spasms, especially epileptic; dry brittle skin; yellow or brown spots on the body; violent determination of blood to the head, with red sparkling eyes and fixed look; pupils dilated; pale, bluish, cold or brownish-red face; spasms in the pharynx; loss of speech; dread of drinks; excited sexual desire.

I.

IGNATIA.—Its principal spheres of action are, as already known, viz.: the depression created by grief and sorrow, which at the same time may pass into that of exaltation, or may alternate with one another. In *hypochondriasis* also, *ign.*, may be of distinguished service, also principally, where we find predominant *monomanias*, and in general the following symptoms present: joyless *serious melancholy, with senseless staring at an object, and great dislike to conversation*; sadness, *internal grief and gnawing sorrow*; with sighing and vexation; great anxiousness about the heart, especially at night or in the morning, early, or awaking; great fearfulness and *tendency to be easily frightened*; dread of thieves; *hypochondriacal timidity*; whimsical imagination regarding his health, and despair of recovery; *remorse about imaginary crimes*; despair of salvation; morose ill-humour, with inclination to find fault and to reproach others; *obstinate irritability with howling and shouting on the slightest refusal*; intolerance of contradiction and *excitement even to quarrelling on being blamed ever so slightly*; mania, madness with blows and tearing everything in pieces, on the slightest interruption to her monomaniacal ideas; *intolerance of noise*; propensity to solitude; great aversion to speaking and dislike to conversation, with low, soft voice; *great apathic indifference*, with tearful humour and aversion to labour; inquietude and great bustling; constant movement of the body, and inclination to hurry; forwardness of volition, with errors in speaking, writing and improper behaviour; attacks of impatience, irresolution, inconstancy and quarrelling; *great mutability of mind*; fits of joking, jesting and

childish tricks; tender sensitive disposition; tender conscience; erroneous representations; boldness; weakness of thought and memory; difficulty of retaining his ideas; *great inclination to have fixed ideas*; abashed, as if perplexed and put out of countenance; apathy, with inclination to hurry; senseless fixed staring at an object.—*Accompanied with*: aggravation and renewal of the symptoms by smoking, drinking coffee and brandy; great sensibility to currents of air; loss of appetite and insipid taste of all food; attacks of vertigo, with fainting and cold sweats; pressive headaches; rush of blood to the face; creeping in the limbs as if gone to sleep; attacks of spasms; frequent yawning; inquiet sleep at night, with whining, moaning and complaining; dreams that strongly fatigue the mind, and full of fixed ideas; great dread of light; redness of one cheek; sexual desire excited, with amorous fancies, and weakness of the parts.

IODIUM.—If there be present: gloomy melancholy and sorrow, *with oppression and constant weeping*; inquietude, with constant desire to be always moving and running about; repugnance to sitting still; hypochondriacal apprehensions; desponding dejection, as if he were incapable of everything; aversion to work; vexation, chagrin and angry irritability; great prostration and excitement of mind, with extreme sensitiveness to noise and external impressions; extravagant gaiety and loquacity, which permits no one to take a part in the conversation; illusions of the sense of touch; indolence of mind with repugnance to all employment; rigid immoveable thoughts; difficulty of recollection and irresolution; delirium.

IPECACUANHA.—When there are present: apprehensive hesitation and solicitude; feeling of unhappiness; anxiousness and dread of death; *contemptuous aversion to everything, with morose peevishness and introspectiveness*; *sulky dislike to conversation*; with inclination to weep; extreme impatience with unwieldiness and awkwardness, which cause him to stumble against everything; *vexatious wrathful irritability*, with passionate excitement from the slightest noise; violent *shouting and howling from wrath*; repugnance, especially to literary labour; slow march of ideas and deficiency of thoughts.

K.

KALI CARBONICUM.—When the following symptoms are

present: sorrowful dejection and very *tearful humour*, with feelings of loneliness and desire for company, and thoughts of death; anxious timidity, with constant apprehensions about the future and despair of convalescence; pusillanimous despondency and fearfulness, especially when alone in the evening in bed; great tendency to be easily frightened, with shrieks about imaginary appearances; inquiet precipitation and irresolution; vexatious morose peevishness, with intolerance of the human voice; *obstinacy*, constant *opposition to himself*, impetuous demands and great excitement on the least refusal; wrathful irritability and sensitiveness; *changeable humour*; absence of mind, and difficulty of giving his mind to anything; want of presence of mind; easily commits errors in speaking, and deficiency of expressions; frequent vanishing of thought; delirium.

KALI CHROMATICUM, (*bichromaticum*).—Misanthropy and ill-humour even to disgust of life; great indifference; melancholy sadness; peevish indolence and aversion to work.

KREOSOTUM.—*Woeful tearfulness*, with despair of recovery and longing for death; frequent *vanishing of thought*, with senseless staring at an object; great weakness of memory and forgetfulness.

L.

LACHESIS.—Likewise one of the most important remedies as well in depression of the sensuous and intellectual spheres, as also in hyperthymias and simplicity, and always particularly indicated when there are present: *melancholy dejection* and sorrowfulness, with pensiveness, whimsicalness, *indolent dislike to conversation*, *laziness*, aversion to society and discouragement; *great inclination to grief, through which everything looks in the blackest colours*; hopeless, despairing ill-humour and *disgust of life*, with apprehension of the future; inquietude, which drives one from place to place; *anxious timidity, as if some great evil were impending*; dread of the attacks of disease, of thieves, of approaching death, etc., with inclination to escape; *great solicitude concerning his health and despair of recovery*; *misconfidence and suspicion of those about him*, with pride; attacks of insane jealousy; *doubts all truth and experience*; *doubt of salvation*; ennui, indifference, indolence

and aversion to labour, with repugnance to all movement and trifling behaviour; weak will and irresolution; morose chagrin and *discontentment, with desire to censure; enumeration of the faults of and reproaching of others; great desire to quarrel and to dogmatise; angry violence; great malice and spiteful tricks, all the thoughts tending to the injury of others, even to murder; great uneasy hastiness and bustling manner; great irritability and sentimentality; slight allusions put him in a rage; frequent complaining and lamenting; great tendency to be easily frightened; increased gaiety and ecstatic liveliness, with laughter; pursuing one gratification after another; humour, mocking, satire, wit, joking and great loquacity; heavenly transports; great sympathy and communicativeness; morbid loquacity with glancing now at one idea, now at another; discoursing in chosen expressions; great flow of thought and increased activity of the imagination, with necessity to sit up at night and to work; delirium; amentia; great distraction and absence of thought, with anxiety during public discourses; frequent suspension of thought and inability to collect his senses; incapability of thinking and for mental exertion; great weakness of memory and forgetfulness, particularly for writing correctly; readily commits mistakes in writing, and makes many orthographical errors; errors in regard to time; amentia from over-study.—Accompanied with: indolence lassitude and chilliness; great emaciation; frequent vertigo and constipation; sickly, pale complexion; dread of movement and great inclination to lie down; great drowsiness during the day; frequent determination of blood to the head; desire for wine; increased sexual desire and many lascivious thoughts, with weakness of the parts; many affections of the breathing and anxious beating of the heart.*

LAUROCERASUS.—If there be present: sorrowful, joyless, *ill-humoured melancholy with tearfulness*, discouragement and disgust of life; anxious oppression which drives one into the open air; dread of imaginary evils; *indolence and indisposition to all corporeal and intellectual labour; peevish vexatious irritability and contradiction; precipitate hastiness; lively, gay disposition and extravagance; soft, languishing humour, with lassitude, after which he feels better; apathic absence of feeling; inability to collect his senses; slow march of*

ideas; *unconsciousness with loss of speech and motion.*

LYCOPODIUM.—An excellent remedy in melancholy and hypochondriasis, particularly in otherwise mild characters, as in *Puls.*, with which, moreover, this remedy has great similarity in its actions. It is besides particularly worthy of attention when the following occur: *melancholy, dejected humour*, particularly in the evening, with *frequent weeping*, inconsolability and *despair and grief*; deficiency of self-confidence and despondency; pusillanimous discouragement; fearful trembling *anxiety*, sometimes as if in the epigastrium, and chiefly in the evening; scrupulous, anxious conscientiousness, which deprives one's soul of all rest; *dread, especially in the evening*, of imaginary appearances; fear of being alone; misconfidence and disposition to take every thing ill; propensity to solitude and *misanthropy*, even to flying from his own children; prostration and internal inquietude; *sensitiveness*; is very sensibly and easily affected; vexatious irritability, and great tendency to be easily vexed; *obstinacy*, defiance, stubbornness and arbitrariness; *angry irritability*, even to the *most violent rage*, with envy, reproach, pretensions, imperiousness and desire to quarrel, with insults and blows; *extreme indifference and insensibility to external impressions*; dislike to conversation; ennui; *extreme gaiety and extravagance*, whistling and trilling; *great inclination to laugh, also in alternation with weeping*; distracted behaviour; great weakness of memory; *errors in speaking words and syllables, confounds letters and forgets their names*; and *chooses wrong words* for every-day things; impeded mental activity, inability to think, with difficulty in finding the right expression and suitable words; has not proper control over his mind which is as if torpid.—*Accompanied with: aggravation of the symptoms towards evening*, or still more in the *afternoon*, with improvement towards evening; attacks of painful coldness, as if the blood congealed in the veins or stood still in its course; spasmodic convulsive startings; great lassitude and emaciation; great dryness of the skin, chilliness and deficiency of vital heat; headache after the slightest intellectual exertion; pale, earthy, wrinkled face, with many freckles; *difficult digestion and many gastric symptoms*; great *inclination to costiveness*; chronic affection of the liver; immoderate or totally deficient sexual desire; organic affection of the heart.

M.

MAGNES ARTIFICIALIS.—If there be present: tendency to be easily frightened, and anxiety with palpitation of the heart; phlegmatic indolence and dislike to labour; *irresolution* and *restless precipitate activity and inconsiderateness*, everything he does is wrong, with errors in speaking and omission of letters and syllables; vexatious irascibility and great inclination to fall into a passion; *distraction and inattention*, with difficulty of comprehension while reading, although everything appears very clear on the paper; great forgetfulness.

MAGNETIS, pol. ARCTICUS.—Sorrowful *dejection, with tearfulness, anxious discouragement, inconsolableness, and self-reproaching*; anxious hypochondriacal solicitude about his health; *faintheartedness, anxious, too great conscientious hesitation and care*; fearful, and easily startled; angry irritability; *precipitate hastiness and excessive bustling disposition*; assurance, boldness, firmness and rapidity of action; *indolence*, as if he could not move himself; attacks of irresolution; *changeable humour*; indolent imagination, and deficiency of power of conception; weak memory; easily commits errors in writing, inability to think, with feeling as if the reason were suspended as in fainting, accompanied with pressure downwards on the brain.

MAGNETIS pol. AUSTRALIS.—Sorrowful dejection with feelings of loneliness and weeping; discouragement and easily frightened; morose vexatious peevishness and discontentment with one's self; *repugnance to society* and cheerful faces, with dislike to conversation and desire for solitude; morose, quarrelsome or tearful chagrin, with great dread of the open air; *wild, rough hastiness, great, easily excited anger, violent speeches and reviling*, with distorted features; great rapidity of the imagination, or even very obtuse imaginative powers with good memory; infirm, unsettled mind, with wavering judgment and determination, ideas not clear, and difficulty in retaining them.

MERCURIUS.—A highly important remedy, as well in states of depression, as also in hyperesthesias and mental and emotional excitement, closely approximating *Bell.*, and *Hepar.*, and always especially worthy of consideration when there are present: *inexpressible feeling of internal unbearable illness*,

as if he endured the pains of hell, with stubborn silence, he keeps his bed and has *great inclination to weep; excessive inquietude and anxiousness of conscience*, particularly *at night, as if after having committed a bad action*, or as if misfortune is to be apprehended; dread of losing his reason, of approaching death, etc.; *great tendency to be easily frightened*, and extreme prostration from the least fright; *excessive indifference towards everything in the world, even to eating and drinking*; seriousness with anger about the laughter of others; *repugnance to everything*, even to music; *want of courage to live*, and longing for death; *ill-humoured discontentment and peevishness*, at variance with himself and indisposition to speak and joke; morose vexations, *suspicion and misconfidence*, with *unsociableness*, insulting manner, *quarrelling, contention and opinionativeness*; angry, daring irritability; *home-sickness*, with longing and irresistible desire to travel; hasty rapid speech, illusions of the imagination; visions of running water, robbers, thieves, etc.; *does not recognize his own relations*; *mania*, with tearing everything to pieces and aversion to fluids; *amentia*, with absurd talk and actions; tricks, foolishness and mischievous jokes of all kinds, with senseless disgusting actions; vanishing of thought, inability to collect his senses and speechless unconsciousness; distraction with constant conflux of ever new ideas, rapidly following one another; great weakness of memory and forgetfulness; weakness of intellect with inability to hear distinctly, and to retain what he has read, and easily commits errors in speaking; inability to calculate ever so little and to meditate. *Accompanied with*: decumbiture and inability to walk; painful rising in the epigastrium, with sweat of the hands and heat of the face; nocturnal ebullition of blood, with sticking in the veins; great indifference to food and drink; aversion to fluids; *great lassitude and prostration*; gloominess and heaviness in the head; *frequent expectoration of saliva*; *violent cutting pains in the abdomen, with bloody stools*; *pale sunken look*; excited sexual desire; inquiet sleep with heavy dreams of dogs which bite him, nails he has swallowed, disturbances, firing of guns, robbers, *scarcity of water*, etc.

MEZEREUM.—If there be present: great sorrow with apathic indifference, no will for anything and dislike for labour; hypochondriacal sadness; quiet disgust of life and longing for

death; *vexatious, morose, with fixed staring look*; sensitive peevishness, with pale miserable sunken look; inclination to quarrel, reproach, and violent bursts of anger; indetermination; *great distraction, with crowding of ideas that are constantly renewed*; vanishing of thought and great forgetfulness; difficulty of retaining his thoughts, which every interruption from others disturbs; great apathy and inability to conceive and think; attacks of thoughtless staring, fixed look for hours together; deficiency of sympathy and fellow-feeling, while reading and listening.

MOSCHUS.—Not an unimportant remedy in psychical disorders, particularly in hysteric women or spoiled sensitive natures, especially when the following symptoms are present: great anxiety with tendency to be easily frightened, trembling, palpitation of the heart and dread of death; tearful vexation and peevishness, *with violent quarrelling, even to the most extreme malice and rage*; inclination to quarrel with every one he sees; great bustling, during which everything falls out of his hand from weakness; attacks of *stupidity and suspension of the senses, with pain in the fingers*; thoughtlessness, with foolish gestures and complaints of pain; dulness with impairment of memory; sudden loss of memory with complete inability to collect his senses.

N.

NATRUM CARBONICUM.—One of the principal remedies in hypochondriasis, and not less suitable in many kinds of melancholy and other conditions of depression, particularly when there are the following symptoms: *great sadness, sorrowfulness and dejection, with constant sighing and great propensity to shed tears*; timid feeling of dereliction and ennui; *hypochondriacal, anxious solicitude about the future*, with desire for solitude, *aversion to mankind and society*, and fearfulness; despair about the future; frequent attacks of anxiety with trembling and sweat; anxious, hasty inquietude and constant desire to move, with restlessness and uneasy bustling disposition; *phlegmatic flaccidity*, with ennui; dislike to talk and work, want of sympathy and disgust of life; *prostration and irritability*, with tendency to be easily frightened; trembling and feeling of faintness; ill-humour; discouragement and

peevishness, with unwillingness and spitefulness; vexatious irritability with discontentment and despair, *vexatious irascibility, even to bullying and blows*; inability to bear the least contradiction, and passionate violent speeches; attacks of great liveliness with gay loquacity, trilling and singing; extreme inattention and distraction; readily commits errors in writing; great forgetfulness; clumsy manner and awkwardness; deficiency of comprehension, *weakness of thought* and difficulty of connecting his thoughts; inability to think acutely; apathic senseless staring fixed look; frequent want of power of recollection and great prostration from mental exertion. *Accompanied with:* trembling and shaking through the body; difficulty in falling asleep in the evening in bed; lassitude, compelling one to lie down; *stupid embarrassment of the head*; great prostration after storms and dread of the open air; violent sweats on the least movement; fantastic or anxious dreams of corpses, dead persons, devils, thieves, robbers, scuffles, murder, being lost, dangers by water, etc.; *great weakness of the digestive functions, with very bad humour after a meal; troubles after drinking anything; excited sexual desire.*

NATRUM MURIATICUM.—More adapted for *melancholic* than hypochondriac conditions, and in this remarkably distinguished from *N. carb.*, yet like it, very efficient in the one as well as in the other kind of similar psychical disorders, particularly when the following symptoms are present: *great melancholic sorrowfulness and sadness*, also in short paroxysms, *with constant conflux of unpleasant thoughts of old offences and disagreeable matters; incredible propensity to shed tears*, even on being merely looked at, and aggravated by attempts at consolation; *woeful sorrowful solicitude about the future*, even to hopeless despair and constant searching for sad thoughts; *hypochondriacal apprehensions*, even to disgust of life with dread of insanity, approaching death, and a miserable look; anxiety, with palpitation of the heart, as if after committing a bad action; *great joyless indifference* and want of sympathy, dry manner and *indolent indisposition to talk*; impatient *hastiness* and inconsiderateness; want of self-dependence; great excitement irritability and tendency to be easily frightened; great ill-humoured *quarrelsome fretfulness*, with disposition to take things in bad part, dislike to conversation and aversion to society; *wrathful irritability*, excessive

readiness to fall into a passion about the least thing, *violent passionate excitement* and *malice*; attacks of *great gaiety* and merry disposition, *with great inclination to laugh*, dance and sing; alternate peevish lassitude with lightness of the limbs and liveliness; excitement of the imagination in the evening, with desire to write verses; *irresolution* and trifling during intellectual employment; *awkwardness* that causes him to stumble and to let every thing fall out of his hand; *great distraction in all his actions*, and constant wandering of his thoughts; *easily makes mistakes in speaking* and writing; inability to recollect; *great weakness of memory and forgetfulness*; incapability of thinking with very slow collection of his senses, *frequent absence of thought*; dulness, with weakness of thought and discouragement. *Accompanied with*: frequent palpitation of the heart; frequent inquietude in the blood; *great heaviness, indolence and dread of movement*; great emaciation; *unrefreshing sleep*, with delirious anxious dreams of murder, frogs, poisoning, fire, errors committed and reproaches, etc.; frequent headache as if it would fly in pieces, constant thirst, and great weakness of digestion; sexual desire greatly increased, with frequent erections and pollutions; intermittent strokes of the heart, etc.

NITRI ACIDUM.—A peculiar, singular remedy, which in its principal phenomena vacillates between *Bell.*, *amm.*, *merc.*, and *hep.*, and is almost never alone indicated, but *after* others only, very frequently, however, as a sort of *antidote*; and when it is not quite suitable never can be continuously exhibited without great disadvantage to the patient. After *natr-m.*, which it also resembles, it appears only to do mischief, it often, however, acts very beneficially after *calc. c.*, and *hep.*, and likewise after *sulph.*, especially when the following symptoms are present: sadness, discouragement, *dejection, dulness and sorrowfulness*, with great *disposition to shed tears* and sad melancholy thoughts, which he could not get rid of, like fixed ideas; *fits of anxiety*, as if he were engaged in a troublesome law-suit, with inquietude, driving him from place to place; anxious solicitude about his disease, with dread of death; *extreme excitability, easily frightened*, discouragement and fearfulness; scarcity of words, silent reserve; *joyless indifference* and want of sympathy; *hopelessness and despair* with great desire to die soon; *disgust of life* and longing for death, which

at the same time is dreaded; peevish discontentment with himself and ill-humoured impatience with amelioration after weeping; *vexatious irritability, obstinacy* and crabbed humour, with great prostration from chagrin; *wrathful violence*, with squabbling and insulting; attacks of rage and despair, with cursing and imprecations; grudging and irreconcilableness; dislike to labour; great weakness of memory; weakness of the powers of thought, deficiency of ideas and frequent *vanishing of the ideas* when at work; thoughtlessness, in which nothing seems to be conceived, understood and heard. *Accompanied with*: rigidity of the fibres, with brown eyes and dark hair; great liability to take cold; aggravation of the symptoms towards evening; morbid lassitude and trembling weakness; great dryness of the skin; inquiet sleep at night with frequent dreams of banquets and drinking bouts, perpetrated crimes, corpses and danger of death; yellowness of the face about the eyes; chronic looseness of the bowels; very offensive urine; great lasciviousness, etc.

NUX MOSCHATA.—A remedy not to be overlooked in paraphroneses and simplicity, which threaten to pass into complete amentia and fatuity especially if there be present the following symptoms: tearful, indifferent, hypochondriac humour; changeable disposition and wavering determination; fits of *great gaiety, with irresistible inclination to laugh*; delirium; insane intoxication; wandering talk with extraordinary gestures and loud voice; confirmed amentia; foolish gestures with complete absence of mind, *frivolous laughter* and stupid childish foolish look; *great weakness of memory* and forgetfulness as if paralysed; *absence of mind, vanishing of thought and inability to collect his senses, with inclination to sleep*; fits of complete thoughtlessness and distraction, with jumbling together of different alphabets in writing, omission of letters and syllables, and glancing first from one idea to another; *indolent march of ideas and slow recollection*; want of power of comprehension while reading; fatuity. *Accompanied with*: frequent sleepiness and inclination to faint; cool dry skin; weakness of the stomach, and weak digestion; aggravation of the symptoms during cold wet weather.

NUX VOMICA.—Not only applicable in melancholia and disgust of life, or when these occur in consequence of abdominal disorders, as has hitherto been held, but also in those cases which

frequently appear after *onanism*, moreover in many other conditions of depression and paraphroneses besides, among which the *hypochondriasis of sedentary persons* and the mental derangement from abuse of *spirituous drinks*, is by no means the least. This remedy is more especially to be considered when the following symptoms are present : sorrowfulness and melancholy, with silent, peevish introspection and *inability to weep*, *extreme apprehensive and restless anxiety*, and inquietude of conscience as if after committing a bad action, or as if misfortune were imminent *with propensity to suicide*, *palpitation of the heart and sweat* ; timid solicitude and irresolution ; *hypochondriacal peevishness and solicitude about his health*, particularly after dinner, and in the evening, with anxious speculation upon, and desire to talk about his condition ; *despair of recovery* and dread of approaching death ; *extreme sensitiveness to all impressions of the senses*, particularly to light, noise, speaking, music, singing, bright light and the slightest shock ; *great tendency to start* ; desire for rest and quiet ; *inconsolability, with loud sobbing, weeping, moaning and groaning*, violent complaining and reproaching, and *inability to recover himself even after the slightest misfortune* ; silent peevishness and indolent taciturnity, with frowning and folding of the arms ; *stubbornness, obstinate resistance* and inability to bear contradiction ; *quarrelsome vexatiousness* and *great desire to quarrel*, with disposition to take things ill, *inclination to censure and to reproach*, insulting speeches, jealous revilings, indecent expressions and actions ; *irascible, great violence*, with *malice and spiteful tricks* ; soft, extremely tender disposition, particularly easily affected by music, *ennui, indolence and dislike, especially to intellectual labour* ; *trifling irresolution*, and constant wavering, with want of self-confidence ; *clumsy, awkward behaviour* ; *immoderate flow of ideas* ; insane talk and foolish actions, with desire to escape ; illusions of the imagination and frightful visions ; delirium with muttering ; *cretinism and fatuity* ; distraction and difficulty in collecting his senses ; *easily commits errors in speaking and writing*, with omission of words and syllables ; *inability to think*, with confusion of ideas, forgetfulness, deficiency of words, uses unsuitable expressions, and errs in regard to measure and weight ; unconsciousness and stupefaction. Accompanied with : internal heat with night-sweats ; periodical return of the symptoms ; feeling of numb-

ness and formication of different parts; paralysis; convulsions and fainting fits; *great indolence and aversion to movement, with inclination to lie down*; great nervous debility; *aggravation of the symptoms by coffee, wine, smoking tobacco, night-watching and mental exertion*; *late falling asleep in the evening in bed, owing to the great number of ideas*; great sleepiness during the day and after dinner; fatigue of the head from the least intellectual exertion; determination of blood to the head with dark redness of the face, or yellow shade about the nose and mouth; many troubles after eating; pressure of the clothes around the hypochondria; chronic tendency to costiveness; strong, easily-excited sexual desire.

O.

OLEANDER.—In certain states of mental debility, especially when there are the following symptoms present: sorrowfulness and want of self-confidence, reserved lowness of spirits, apathic disinclination and aversion to labour; inability to bear any contradiction; heat and wrath, with violent bursts of passion and speedy repentance; *obtuseness of intellect, difficult comprehension of what is read*, with confusion of thoughts; *great distraction*, with constant conflux of ideas, urging themselves upon one another, full of dreams and representations of the future; weakness of memory.

OPIUM.—Likewise a principal remedy in mental *hyperesthesias, exaltations* and paraphroneses of all kinds, from simple derangement to the most violent mania on the one hand and to fatuity on the other, as it includes the latter just as much as conditions of melancholy *depression*. It is always especially indicated when the following are present: melancholic, peevish, sorrowfulness, with lamentations, weeping, howling, morose hopelessness and ill-humour; misconfidence and discouragement; *great inquietude and anxiousness at the heart, fearfulness and tendency to start*; introspective stillness and stubborn silence; *great happiness, with forgetfulness of ills and delightful fancies as if in heaven*; *ecstacies*; *cheerful gaiety and feeling of increased strength*; courageous, enterprising, persevering *firmness, intrepidity and contempt of death*; rioting *joyousness*, with amorous singing, laughing, buffoonery and subsequent angry savageness or tearful sorrowfulness; instability; feels

that he cannot rely upon himself and want of faithfulness; want of shame and tender feeling; *wild temerity, cruelty and insane madness*, with threatening; *morbid, increased intellectual activity, with frequent conflux of ideas, inclination to elevated, profound contemplations, and desire to sit up at night and to meditate; delirium; illusions of the imagination* and visions of mice, scorpions, ghosts, devils, distorted faces, masked people, combatants and other *frightful forms, and inclination to escape*; misconception; commits indecent actions; wavering conceptions; *weakness*, and complete loss of memory; *weakness of intellect, and apathic indifference to joy and suffering; stupidity, and extinguished power of comprehension*, as if from drunken sleepiness; *apathy, stupidity and stupefaction of the senses; amentia, anoxia, irrationality; complete unconsciousness and insensibility; no longer knows his own relations. Accompanied with*: excessive debility, with glazed eyes and flaccidity of all the muscles, or feeling of great lightness and strength, with red face and sparkling eyes; *stupified sleeplessness* with frightful fancies, or comatose sleep with snoring; swelling of the head and face, with starting inflamed eyes and thick reddish blue lips; spasmodic attacks, *especially tonic spasms*; paralysis; frequent sweats and eruptions of the skin; rush of blood to the head, with pulsation of the carotids; pupils dilated and immovable; distortion of the mouth; constipation and costiveness; diminished secretion of urine.

P.

PETROLEUM.—Frequently of use in certain kinds of melancholy, when at the same time there are present: sorrowful, *very tearful discouragement and dejection*, with feeling of weakness in the epigastrium; anxious inquietude, misanthropy and solicitude about the future; prostration and *great tendency to start and be easily frightened; extreme irresolution* and loss of volition, with aversion to work and ennui; *hypochondriacal dejection*, with joyless, gloomy indifference to every amusement, vexatious, ill-humoured peevishness, especially early in the morning on awaking; *wrath, violent irritability and quick bursts of passion*; quarrelsome humour, malicious vexation, insulting and wild untractableness; changeable humour; weakness of memory; want of power of thought and great forgetfulness.

PHOSPHORUS.—Is of great importance in certain kinds of *super-irritation* of the mind and imagination, in insanity, mania, somnambulistic conditions, also equally so in melancholy, and other states of *depression*, particularly if there be the following symptoms present: *melancholy dulness and sorrowfulness, with apprehensions about his own relations*, pusillanimous timidity, inconsolable wretchedness, weeping, disgust of life and repugnance to the whole world; sad reservedness and meditation; *great apathic indifference*; *great anxious irritability*, especially *when alone*, with oppression, trembling, palpitation at the heart, solicitude about his health and the future; *great inclination to anxiousness and dread* and always great prostration from either; *anxiety in the evening, as if about to die*; *fearfulness in the evening*, with dread of imaginary frightful fancies; *extreme irritability of mind*, with violent prostration from the least unpleasant impression; *extreme sensitiveness of all the senses*, especially of hearing and smelling, and great *tendency to be easily startled*; anxious inquietude during a storm; ill-humoured hypochondriacal discontent and indisposition to everything; *vexatious, wrathful irritability and excitement*, with great prostration from anger; stubbornness; hatred of mankind; *changeable humour*; *common sensation increased*, with great *gaiety* and lively disposition, singing and trilling; spasmodic laughter and weeping; great vivacity of the imagination towards evening; insane shamelessness; great indifference to everything, even towards her own children; dislike to work; constant crowding of the thoughts which are difficult to arrange; delirious fancies about distant islands, great undertakings, rank, etc.; zoomagnetic clairvoyance; great distraction, slow march of ideas and deficient of thought. *Accompanied with: aggravation of the symptoms especially in the evening and in the twilight*; *heat in the head*, with sweat on the forehead, with red, hot hands; general trembling, with bitter emotions and palpitation of the heart; heat, as if immersed in hot water, on every lively impression; *general heat*, especially in the face, with cold hands; palpitation of the heart, pressure at the stomach, loss of appetite and nausea, after slight chagrin; inquiet sleep with *heavy dreams of urgent affairs, fire, biting animals, lice, insects, riots, robbers, dead persons, and hæmorrhages*; frequent ebullition of blood; *indolence and heaviness of the body*; great lassitude

and sudden attacks of debility; emaciation and paralysis; *frequent determination of blood to the head with vertigo*; sickly pale look with hollow eyes; bloatedness about the eyes; great weakness of the stomach and digestion; *inclination to looseness of the bowels*; *violent sexual desire, with frequent erections and pollutions*; frequent attacks of difficulty of breathing, with *oppression and anxiety in the chest, at the heart and in the praecordial region*, etc.

• PHOSPHORI ACIDUM.—Especially applicable after grief, sorrow, sexual excesses or other debilitating causes, in the melancholy and hypochondriasis arising from them, and of great service in many cases besides, particularly if there be present: sorrowful dejection with solicitude about the future and about his health; tearful, as if from home-sickness; *anxious inquietude* with timidity, as if from oppression in the chest; *constant speculations about his health*; great hastiness and excitement, with *inability to bear noise and conversation*, likewise *music*; *constant dislike to talk and indolent taciturnity*; morose *discontentment with one's self*, self-reproaching and vexatious excitement; *extreme apathic indifference* and dislike to work, with frequent boring with the fingers in the nose; changeable humour; gay vivacity and disposition to be merry, with great extravagance, and wild, almost insane dancing; *illusions of the senses*; arithmetical figures before the imagination; *prostration of the understanding, indolent, obtuse intellect and imagination devoid of activity*; deficiency of ideas and prostration from meditation; slow march of ideas, and difficult arrangement of the thoughts; want of words when speaking; *total inability for intellectual employment*, with constant crowding of other ideas which disturb his train of thought, deficiency of power of comprehension and great forgetfulness when reading and meditating. *Accompanied by*: general debility, with pale look, great inclination to sweat during the day; great weakness of the eyes and dread of light; frequent pollutions and weakness of the parts, etc.

PLATINA.—An extremely important remedy, and one for which often no other can be substituted, particularly in psychical disorders of the female sex, in nymphomania, puerpural mania, etc., but more especially in melancholia, and is always worthy of particular consideration when there are the following symptoms present; *low-spirited, reserved, fearful nature*;

great silent sorrowfulness, particularly in the evening and in the room, with inconsolable violent weeping and sadness; extremely prostrated, sensitive disposition, easily affected to tears; anxiety and great, immense anxiousness at the heart, as if about to die, with violent palpitation of the heart, great dread of death and weeping; melancholy disgust of life, yet with great dread of death; dread of imaginary forms, devils, grotesque faces, etc.; hysteric humour, with great nervous excitement; ill-humoured, morose discontentment and dejection, with quarrelsome dislike to conversation and opposition to the whole world; vexations, irritable violence even to striking others; unsympathising indifference and cold disposition, with feeling of strangeness in one's own house; pride, arrogance and over-rating himself over others, and feeling as if everything around him was very little, and himself very lofty and great, especially in a room, and disappearing in the open air and sun-shine; vacillation; changeable humour; attacks of great, happy, cheerfulness, with joking, laughing, whistling, singing, increased feeling of strength, dancing and inclination to embrace everything; great distraction and forgetfulness with inattention, which prevents one from hearing anything distinctly; unconsciousness; wandering talk, Accompanied with: frequent crawling in the limbs as if gone to sleep, or cramp-like pains; spasmodic attacks; great nervous weakness and excitement of the circulation; frequent roaring and blustering in the head; pale, miserable look, or glowing red face; great inclination to costiveness; unnaturally increased sexual desire, with voluptuous crawling in the parts; determination of blood to the uterus; menses too early and too long, etc.

PLUMBUM.—It is remarkable that this remedy which is not less important in paralysis of the mind and intellect, than in physical paralysis, has hitherto scarcely ever been brought into use in psychical diseases. According to our own experience it has frequently produced the very best results, not only in melancholia, but also in paraphroneses and simplicity, and always deserves particular consideration when the following symptoms occur: *deep melancholy* with discouragement and apathy; sick of life, dejection and discontentment; *great timidity, inquietude and anxiety at the heart with sighing, trembling, palpitation of the heart and sweat; ennui, indolence, dislike to talk, and aversion to labour; attacks of maniacal rage; noc-*

turnal, raging delirium, with cries, brawling and convulsions; maniacal wandering talk and senselessness; absence of mind; stupidity; anoxia. *Accompanied with*: spasms and convulsions, or paralysis; pale, miserable, cachectic appearance; great inclination to sweat; great dryness and falling off of the hair of the head; fainting fits or hysteric paroxysms; great emaciation; constant sleepiness in the day-time and somnolency; frequent attacks of colic; chronic tendency to costiveness; induration in the abdomen; greatly increased sexual desire, with frequent erections and pollutions, etc.

PULSATILLA.—One of the cardinal remedies in melancholy depression of the mind in the female sex, and persons of amiable, mild disposition, particularly also in *religious melancholy*, or that which appears after parturition, chiefly, however, when the following symptoms are present: *gloomy melancholy and dejection, with weeping, sorrowfulness, silent immobility, sighing, folding of the hands, dark looks and dread of dying; great sorrowful peevishness and solicitude about his business and domestic concerns, likewise about his health*; despair of salvation with constant praying; scruples of conscience in approaching the other sex; *great, extreme trembling anxiousness*, especially in the cardiac and præcordial region, *as if apoplexy or death were imminent, with necessity to loosen the clothes, palpitation of the heart, and aggravation even to suicide*; propensity to drown himself; *dread, in the evening or at night in the dark, of ghosts or imaginary frightful forms, with inclination to escape or hide himself*; tearful shyness; *misanthropy*; suspicion and misconfidence; inquietude of conscience, as if from neglect of duty; *irresolution*, shuns his business and is beside himself; *bad humour, morose disposition and peevishness, as if hypochondriacal, with dislike to talk, spiteful vexation, great disposition to take things ill, inclination to feel inwardly mortified, cries and weeping, groaning and moaning; very reserved manner, with feeling of emptiness in the head and all around him, as if the whole world had become extinct*; indifferent joylessness, with contempt of all outward things; *repugnance to, and loathing of everything; avarice, greediness, dissatisfaction, envy, and desire for this or that without knowing exactly what; hastiness and precipitation; great conflux of very wandering ideas*; nocturnal wandering talk; delirium, *frightful visions, monomaniacal ideas*; frequent

inability to collect his senses, and vanishing of the thoughts; deficiency of expressions in conversation; omission of single letters in writing; stupidity, as if from want of memory; anoxia. *Accompanied with: frequent chilliness, especially in the evening, with ringing in the ears and starting in the fingers; oppressive feeling of heats, as if in hot air; flushes of heat, with inclination to vomit in the epigastrium, cold hands and pale face; aggravation of the symptoms, especially in the evening, at night and before midnight; feeling of heaviness in the arms and legs; crawling in the limbs as if asleep; frequent sleepiness in the day-time; late falling asleep at night, and inquiet nights; sleep, full of vivid, heavy dreams, and delirious talk about strangers, black dogs, cats, fright and chagrin; dulness in the head as if after a debauch or night watching; paleness of the face; bitter taste on swallowing food; pulsation in the epigastrium; slimy stools; great excitement of sexual desire with violent erections; leucorrhœa and many complaints during the menses; frequent palpitation of the heart, or even organic diseases of that organ, etc.; frequent attacks of oppression of the chest.*

R.

RHUS TOXICODENDRON.—Frequently of use in suppressed eruptions, or in lying-in-women, after suppression of the lochia, as well as after typhoid fevers, and then especially indicated when the following symptoms are present: *melancholy dejection and discouragement, with irrepressible, abundant flow of sorrowful thoughts, joyless indifference, dread of mankind and society, longing after solitude, feeling of dereliction, or as if after taking leave of near friends, great tearfulness and morose despair even to disgust of life, and desire for death; great inquietude, which compels him to be constantly moving; great anxiousness at the heart and of conscience, particularly at night and in the evening twilight, as if he would die, or as if misfortune were imminent, with sighing, or also as if he should take his life; fearfulness and discouragement; dread of being poisoned; of the future, of misfortune in his business or among his own relations; deficiency of self-confidence; great tendency to start or be easily frightened; vexatious peevishness and dislike to talk, with*

serious consequences from chagrin; repugnance to every employment; illusions of the imagination and visions; loquacious delirium; frequent fits of *thoughtlessness* like absence of mind; *intellectual languor and apathy*; with difficulty of thinking and speaking and extremely slow march of ideas; *amentia*; great weakness of memory and difficult, slow recollection, particularly of the names of objects. *Accompanied with*: great powerlessness with necessity to lie down; aggravation of the symptoms in a room, amelioration when walking in the open air; trembling with clawing in the epigastrium; *pressure at the heart*; difficulty of breathing and tearing in the sacrum; oppression of the chest as if from a burden; *sleeplessness after midnight and frequent sweat*, especially in the dorsal region; the limbs easily go to sleep or crawling in them; paralysis; frequent fainting fits; frequent warts and panaritias; frequent violent spasmodic yawning; *sleep at night full of vivid dreams of the events of the day, projects, conflagrations*, of the end of the world, etc.; headache, as if sore or torn; pale, sickly, distorted countenance; coppery-red colour round the mouth and chin, pains in the dorsal region and sacrum, as if from a strain in lifting, etc.

S.

SECALE CORNUTUM.—Griesselich has only acted justly in pointing out *secale* as a remedy, which might be of the greatest service not only in paralytic mental diseases, but also in nymphomania, melancholy from immoderate seminal losses and in onanists, likewise in such psychical disorders as are accompanied by fits. It also deserves serious consideration in psychical disorders of old men, and moreover always when the following symptoms are present: *extreme sorrowful melancholy dejection, with fearful discouragement, want of strength* and great feeling of illness; *great apprehensions*, and dread of death; obstinacy; extreme indifference and aversion to labour; raving, with propensity to drown himself; illusions of the senses; raging delirium; with biting, obliging one to chain him; insane violence and pursuit of absurd things, with mocking of his own relations; simplicity; *apathia and complete disappearance of the senses*; inability to hear and understand; *stupidity* and fatuity. *Accompanied with*: inclination to spasms;

to paralysis or even gangrenous decay of single parts; frangible, dry, withered skin; falling off of the hair and of the nails; frequent attacks of vertigo with stupefaction; pale discoloured face, with sunken features, etc.

SEPIA.—A principal remedy in melancholia especially in the female sex, also in those cases which frequently are the concomitants of incipient softening of the brain in persons of advanced years, and which are especially characterized by despair from presumed insufficiency of pecuniary means; moreover a very powerful remedy in many other forms of mental suffering besides, particularly when there are the following symptoms present: *sorrowful dejection and profound melancholy and lowness of spirits with frequent weeping, sorrowful recollections and uneasy impatience; sad, grievous thoughts about himself, the future, timely succour in pecuniary matters, etc., with discouraging dread of consumption, early death, misfortune, misery or poverty, peevish disposition and very great inclination to mortification; dejected discouragement and melancholy, with propensity to suicide from despair about his miserable existence; misanthropy and desire for solitude, with inclination to shut the eyes and lie quiet still; attacks of anxiety and anxiousness, particularly in the evening; inquietude and hastiness when working; tendency to be easily frightened and fearful; dejected discontentment, with conflux of many vexatious thoughts; great excitement and nervous irritability, especially to noise and piano-forte music; quarrelsome peevishness and great desire to find fault; irascible irritability and violent bursts of anger, with furious gestures and excitement even to threatening apoplexy; indolence of intellect and great apathic want of sympathy and indifference, even towards his own dependents; indisposition to work and aversion to his business; frequently alternations from gay laughter to tearful sorrowfulness; weak memory; distraction with errors in speaking, writing, and choosing of incorrect words and expressions; he commits actions the contrary of what he intends, and constant uneasy contradiction with himself; thoughtless inability to recollect one's self; difficult flow of thought and inability to think. Accompanied with: great lassitude and nervous prostration, with quick pulse and suspended respiration; frequent attacks of heat with transient redness of the face; trembling with cold sweat on the fore-*

head, or with palpitation of the heart and general perspiration ; attacks of stupidity in the head, with shuddering and arrest of breathing ; great ill-effects from anger ; *frequent ebullition of blood and excited circulation* ; great sensitiveness to cold air and a north wind ; *heaviness and indolence of body, with difficult breathing* ; sudden attacks of debility and fainting fits ; want of vital heat and frequent chilliness ; frequent sweat while walking ; brown spots on the body ; night-sleep full of many dreams of his body being deformed, of being hunted, or full of apprehension of her chastity being violated, falls, etc. ; frequent determination of blood to the head ; pale sickly look, with dimmed eyes and yellow spots across the nose and on the forehead ; immoderate appetite and great voracity, with great weakness of digestion ; great inclination to acidity in the primæ viæ ; *great inclination to constipation* ; increased sexual desire, with lascivious thoughts and frequent erections and pollutions ; great inclination to suffer from leucorrhœa and tardy menstruation ; frequent palpitation of the heart, and intermittent strokes of the heart, etc.

SILICIA.—When the following symptoms occur : melancholy dejection, sadness and tearful discouragement, with longing for his relations and home, like home-sickness ; inquietude and anxiousness, with impatient ill-humour and many qualms of conscience, as if after committing a wicked action ; great tendency to start, with anxious sensibility to noise and conversation ; pensiveness, discouragement and confused restlessness in doing anything, with disgust of life ; *obstinacy*, spiteful sensitiveness, disposition to take things ill, and *contradictory, peevish discontentment about everything* ; quarrelsome, *irascible vexation* and irritability ; indifference and want of sympathy, and dislike to labour ; *monomaniacal ideas about pins*, which she sees everywhere and dreads ; great weakness of memory and forgetfulness ; great distraction and easily commits errors in speaking ; *intellect seems to be always in two places at the same time* ; *inability to think*, to read and write, followed by great prostration. *Accompanied with* : great prostration and nervous weakness ; careless, heavy gait ; *aggravation of the symptoms at the time of full moon*, and in change of weather, especially during a storm ; frequent heat and ebullition of blood ; inquiet, *delirious sleep at night, with frequent heavy dreams*, of snakes, of being strangled, betrayed,

murder, drowning, being hunted, *robbers and murders*, epileptic fits, perils of death, *ghosts and spirits*, etc.; determination of blood to the head, with pain as if it would burst; excessive falling off of the hair; inclination to constipation and costiveness; sexual desire greatly excited with lascivious thoughts, etc.

SPIGELIA.—If there be the following symptoms present: anxious sorrowfulness, with vexatious discouragement, fearfulness and redness of the face; anxious inquietude, with timid solicitude about the future; dejection with dislike to talk, vexatious sensibility and propensity to suicide; irascible vexation; *attacks of overstrained gaiety*, also in alternation with palpitation of the heart and oppression of the chest; sits thoughtless, with fixed staring look; want of attention; great weakness of memory and forgetfulness; frequent palpitation of the heart and anxiety; chronic diseases of the heart, etc.

SPONGIA.—If there be the following symptoms present: anxiety and great anxiousness as if misfortune impended, with sickness at the stomach, great irritability, impatience, weeping and inconsolableness; fearfulness, with frightful images of the past, which constantly pursue and torment him; great tendency to start; *peevish dislike to talk*, with laziness and inclination to rest; insolent refractoriness and misbehaviour; *attacks of immoderate gaiety, with irresistible impulse to sing*; mischievous witty humour; dull intellect and mental weakness, with inability to think.

STANNUM.—If there be the following symptoms present: *great indescribable anxiousness, with hypochondriacal* humour; dejection, tearfulness, misanthropy, dislike to talk, indifference to everything and discouragement; *dilatoriness, excitement and uneasy, fruitless occupation*; *great dread of labour*, with inability to think, and indifference to external things, indisposed to everything, paleness of the face and dimness about the eyes; *reserved introspective discontentment and peevishness with great dislike to conversation*, and great bodily uneasiness; vexatious sensibility with *great inclination to bursts of excitement and to stormy anger*; weakness of memory.

STAPHYSAGRIA.—A remedy of no little importance in *conditions of depression*, especially after the operation of chagrin, grief, as also in onanists and after sexual excess generally, particularly if the following symptoms be present: *great tearful sorrowfulness with sadness and grief*, great peevishness, feel-

ing as if intellectually dead, and apprehension of the worst consequences from slight evils ; *great hypochondriacal indifference, with phlegmatic humour, intellectual langour*, indisposition to think and speak, sorrowfulness, want of sympathy, afraid of work and reserved introspective seriousness ; *fearfulness and anxiousness*, with dread of the future, and pursuit of anxious thoughts of past occurrences, perspiration from fear, obscuration of sight, illusions of the imagination and dislike to life ; morose peevishness, with tears, inquietude which drives him from place to place, silent vexation and extreme pensiveness ; *extreme vexatious irritability*, with chagrin on the slightest word being addressed to him, and *such ill-humour, that he feels inclined to throw everything he has in his hands from him ; great quarrelsome sensitiveness ; obtuseness of intellect and vanishing of thought in speaking and thinking ; great instability of ideas and frequent flow of confused thoughts ; great weakness of memory and forgetfulness.* *Accompanied with :* uneasy sleep, with frequent dreams of the business of the day before, anxious things, fighting and discord, murder, etc. ; great lassitude and indolence, with constant inclination to lie down ; great inclination to sweat, or inability to sweat ; profuse falling off of the hair ; miserable, pale, sunken pining look ; constipation and tardy stool ; sexual desire greatly increased, with lascivious thoughts and dreams, etc.

STRAMONIUM.—Belonging entirely to the class of *Bell., Hyos., and Veratr.*, this remedy is the one on which we principally rely in *psychical disorders of all kinds*, particularly in paraphroneses, simplicity, and derangements characterised by *excitement and great mobility*, even to absolute *mania*, although it may constitute a remedy in many forms of *melancholia* and other *conditions of depression*. It merits particular consideration when the following symptoms are present : *melancholy sorrowfulness*, with thoughts of dissolution, longing for death, which is believed to be near, *violent weeping*, despair and desire for light and sunshine ; despair of salvation, with confessions, kneeling and frequent praying ; *tendency to start and dreadful irritability, with feeling of solitude as if abandoned and desire to escape ; dread of imaginary frightful forms*, of being slaughtered, roasted and devoured ; misconfidence in his strength in alternation with indifference to his business ; great peevishness even to the most violent passion ; *insane, senseless*

quarrelsomeness; paroxysms of mania, with exhibitions of great strength, cries, acts of violence; he tears everything into pieces and strikes indiscriminately around him, bites and attempts to murder; muttering; shouts until he is hoarse; attack of insane gaiety, with great loquacity, dancing, singing, loud laughter, gesticulations, buffoonry, foolish gestures and many jokes; rapid change from laughing, weeping and singing; inclination to kiss and indecent lascivious talk; illusions, as if everything around him was very little, accompanied by self-aggrandisement and greatness; affected assumption of importance; coma vigil, with many imaginary images and perverted actions; frightful illusions of the imagination and visions of dark-coloured, dreadful images and forms, spirits, ghosts, devils, suspicious looking Jews, dogs, cats, rabbits, etc., which are all seen chiefly from the side of the circle of vision; false conceptions of himself and others; foolish, insane actions and gestures, mostly of a fearful, sorrowful, plaintive and anxious kind; diminished memory; absence of mind and stupefaction of the senses, which prevent him noticing anything around him, and from knowing his own relations; apathia; he sits senseless, stupid and stiff as an image; obscuration of all the senses and insensibility to all external impressions; anoxia. Accompanied with: aggravation of the symptoms in the dark and when alone, likewise in the autumn; convulsions and spasmodic attacks, with grinding of the teeth, crawling in the limbs, as if gone to sleep; paralysis, great debility with fainting fits; violent headaches, with obscuration of sight and hardness of hearing; distorted features from anxiety and pain, with deep folds and wrinkles on the forehead; swelling of the face, with friendly expression; barking and stammering as if from paralysis of the organs of speech; spasms of the pharynx, with dread of fluids; lasciviousness and lewdness, etc.

SULPHUR.—When *Bell.*, begins the first and principal order of remedies for psychical disorders, and as it were, forms the type of the class to which *hyos.*, *stram.*, *veratr.*, and subsequently *canth.*, *cupr.*, *lach.*, *merc.*, *op.*, etc. belong, one may say that *sulph.* heads the following, in which we find *calc.*, *hep.*, *ars.*, *carb-veg.*, *carb-an.*, *graph.*, and other remedies, and which are especially useful in conditions of depression, melancholia, hypochondriasis, also in obtuseness of the intellectual faculties, fatuity, amentia, etc., especially when at the same time

the latter have their ultimate basis more in organic life, than in the brain itself. *Sulph.* is especially worthy of consideration when the following symptoms are present: *melancholy dejection* and *sorrowfulness*, with *conflux of many vexatious, mortifying ideas*, *hypochondriac sadness* about his condition, lamentable complaints and wringing of hands, feeling of unhappiness, longing for death, *despair of salvation*, inconsolability and scruples of conscience about every action, and *great tearfulness*; *attacks of anxiousness*, especially in the evening in bed, as if about to die; anxious apprehensions about others; *fearfulness* and *tendency to be easily frightened*; nocturnal dread of ghosts; *uneasy hastiness*, especially on laying hold of anything or in walking, and constant urgent desire to be moving; *trifling irresolution* and excitement; *repugnance to every occupation*, *great indolence of mind*, with inattention, distraction and awkward manner; *ill-humoured, criticising peevishness* and *indisposition to everything*, with joylessness, disinclination to everything, to movement and speaking, and great impatience; *irascible vexation* and *irritability* with *inclination to bursts of anger*, extremely disposed to take things in bad part, and exasperating self-justification and desire to defend himself; *great morose obstinacy*, with inward dejection, inability to suffer the company of others, out of humour with himself, stubbornness and inflexibility; *exasperation*, as after having suffered an insult; quarrelling about everything; *great flow of ideas*, especially when walking in the open air or in the evening in bed, also with *rancour* and *feelings of mortification*; sudden ideas of lively things and melodies; *great inclination to philosophical and religious reveries*; nocturnal delirium, *illusions of the imagination* and visions of *grotesque faces*, arithmetical figures, fine clothes, ridiculous and frightful images; *unnatural direction of the sexual instinct*, driving him to the violation of boys and sodomy; *monomaniac ideas* of beautiful clothes and superabundance of everything; confounding of conceptions and ideas; absurd speeches; *great weakness of memory and forgetfulness*, especially for proper names; apathic want of power to collect his senses, and confusion, with misanthropy; weakness of intellect and difficult connection of ideas: *fatuous expression of countenance*, with appearance as if absorbed in a dream, and difficulty in comprehending and answering; senseless running about in a room;

great distraction and inattention. *Accompanied with* : aggravation of the symptoms at night or in the evening in bed, also when walking in the open air ; great *indolence of body and aversion to movement* ; great prostration from speaking ; *aversion to washing himself* ; great *sensitiveness to the open air and wind* ; frequent ebullition of blood ; *great emaciation* ; constant chilliness ; violent sleepiness during the day ; difficulty of falling asleep in the evening in bed, with many anxious dreams and muttering, about *conflagrations*, perils of death, corpses, dogs which bite and *things which actually come to pass the next day* ; frequent rush of blood to the head, with pulsative pains ; painfulness of the scalp and falling off of the hair ; stooping gait, walks with his head hanging down ; pale, blanched look and black pores in the face ; immoderate hunger ; *disposition to hæmorrhoids and to costiveness* ; sexual desire increased and unnaturally directed ; disposition to leucorrhea, and tardy menses ; frequent whitlow on the fingers.

T. -

TABACUM.—We are well able by our own experience to confirm what Griesselich says of the importance of this medicament in psychical disorders, and perhaps more than two thirds of the young people at present suffering from hypochondriasis and melancholy owe their present condition to tobacco-smoking, especially since pipes have given way to cigars, and consequently not only is the smoke of the tobacco inhaled, but also the *tobacco-juice* is absorbed at the end of the cigar. But even in confirmed smokers, our potencies do not refuse to act, and often bring instantaneous relief. It deserves especial consideration when the following symptoms are present: *sad dejection, joyless sorrowfulness and melancholy depression, with relief from weeping ; great timidity and anxiousness as if some misfortune impended ; discouragement, pusillanimity and dread of death, with inclination to vomit ; inquietude which drives one about from place to place, with constant sighing ; morose peevishness and dislike to talk ; aversion to work ; great flow of irregular ideas, which are difficult to retain ; attacks of insane gaiety and liveliness, with drunken loquacity ; laughter, dancing and singing, cries and raving.—Accompanied with : trembling, especially of the head and hands ;*

sleepiness during the day with frequent yawning; excessive emaciation; spasms and crawling in the limbs; constant heaviness of the head with frequent vertigo; speech low and intermittent, and dragging, monotonous style of reading; repugnance to water, etc.

TARTARUS EMETICUS.—When the following symptoms are present; *timid inquietude*, with discouragement, moaning, uneasiness, with necessity to be constantly walking about; hopelessness, in the evening, with chilliness and sleeplessness; *peevish vexation*, with dread about the future; attacks of evil gaiety; raving madness with propensity to suicide; mental lassitude; vanishing of all the senses; weakness of thought; unconsciousness.

THUJA OCCIDENTALIS.—When the subsequent symptoms are present: *dejection and discontentment*, with *melancholy*, *repugnance to every thing*, *inquietude of mind*, great meditation, anxious solicitude about the future, and *disgust of life*; morose peevishness, he takes in bad part even innocent jokes, and wilfulness; *inconstant bustling* and distraction; attacks of great liveliness with merry humour, talkativeness, and lightness in all his movements; deficiency, inattention to all around them; great weakness of thought, brain as if numb and dead; thoughts when conceived remain fixed; *difficulty of connecting his thoughts*, with *deficiency of words and slow speech*. *Accompanied with*: deceptions of sensation, as if the body were too thin and too tender, and too readily destroyed and separable; aggravation of the symptoms in the afternoon, or after midnight; frequent ebullition of blood with pulsation in all the veins; distension of the superficial veins; sleep at night full of *many dreams of corpses*, perils of death, false accusations, etc.; pains in the head as if from a nail driven into it; frequent palpitation of the heart.

U.

Vacat.

V.

VALERIANA.—When the following symptoms are present: *great hypochondriacal inquietude* and anxiousness, with trem-

bling manner, feeling of strangeness and desire to escape from the room; fearfulness in the dark; despairing disposition; *great trembling excitement; very changeable humour*; attacks of great cheerful gaiety, with easy comprehension; *exaltation* and too rapid *change of ideas, as if from intoxication*; *immoderate mental excitement*, with illusions of sight, hearing, and common sensation. *Accompanied with*: aggravation of the symptoms in the evening or after dinner; feeling of great lassitude, with extreme sensitiveness of all the senses, etc.

VERATRUM.—Next to *Bell.*, *hyos.*, *stram.*, this is one of the most powerful remedies in the most diverse kinds of psychical disorders, in simple melancholy or the excitement of insanity, simplicity and mania, or even in complete amentia and fatuous obtuseness, and always particularly deserving of consideration when the following symptoms are present: *melancholy woefulness and dejection with hanging down of the head*, thoughtless immobility, *weeping*, lamenting, howling, shouting, moaning, is beside himself, *extreme discouragement and despair of life*; *great anxiousness of conscience and at the heart, as if after committing a bad action, or as if misfortune were imminent*, especially in the evening and after dinner, with inquietude, which permits no rest; *fearfulness and tendency to start, with shouting and running about*; dread of strangers and imaginary forms; *remorse*, with inclination to drown himself, *restless bustling disposition*, and activity; great indifference with great inability to collect his senses; *obstinate silence*, with soft weak voice when speaking; *irascible vexation, with desire to find fault and reproaching*; *over-sensitiveness*; *exalted gait, cheerfulness and extravagance, with laughing, singing, trilling, clapping of hands and great acuteness*; *loquacity*, with very rapid speech; *attacks of mania, rioting, cursing, complaining and inclination to escape, stamping with the feet, tearing of everything within reach, or biting, spitting at people, swallowing of his own fæces and ignorance of his relations*; *delirium*, even of a maniacal kind; *monomaniacal ideas of religious things*, with weeping and praying; illusions in regard to localities, pride and assumption; erroneous conceptions regarding himself; *pretension of fictitious or imaginary morbid conditions*, especially of pregnancy, rapidly approaching confinements, etc.; *amorous, indecent, lascivious thoughts*, with inclination to kiss; *absurd, insane, foolish actions and gestures*;

loss of memory; deficiency of ideas and inability to think; *amentia*; recollection only as if in a dream, and almost total disappearance of the senses; complete fatuity.—*Accompanied with*: chilliness, as if cold water had been thrown over him, and inclination to vomit; *constant feeling of coldness, cold, dry skin*; great heat of the body; aggravation of the symptoms in the autumn and the spring, during cold wet weather; trembling of the limbs, with *great paralytic weakness, and inclination to faint*; concussions in the body like electric shocks; *complete sleeplessness* or anxious dreams of dogs which bite, of being hunted, and robbers; pain, as if bruised in the brain; headache with ptyalism; frequent vertigo; feeling of chilliness in the vertex, and great sensibility of the scalp; *restless wild look, pale distorted face*; or heat and deep dark-blue redness of the face; *great voracity*; chronic costiveness and constipation; frequent and violent palpitation of the heart, with great anxiousness about the heart; paralysis of the sacrum; sexual desire excited; cough, with tenacious mucus in the chest.

VIOLA ODORATA.—If the following symptoms be present: gloomy, *hysteric woefulness* and sorrowfulness, with constant weeping; dislike to talk; great weakness of memory and forgetfulness; *great flow of unsettled changeable ideas*; remarkable acuteness and strong activity of the brain; predominance of the intellect over the feelings and emotions.

VIOLA TRICOLOR.—When the following symptoms are present: *sorrowfulness* and great solicitude about his domestic affairs; hastiness, as if from inward anxiousness, with feeling of great debility; tearful morose ill-humour and dislike to talk; great sensitiveness and desire to quarrel; disobedience; aversion to labour.

Z.

ZINCUM.—Will be perhaps at a later period, when not one of the *first*, yet still one of the *more important* remedies in pscopathics; although, notwithstanding its recognised action on the brain, we would not exactly place it in the class of *Bell.*, *hyos.*, *veratr.*, etc., but rather in that of *calc.*, *ars.*, *merc.*, *sulph.*, etc.; i. e. in the order of those remedies, which especially commend themselves in such psychical disorders,

that have their ultimate foundation in organic affections, or which at the same time, at least, are connected with organic cerebral affections. Zinc. deserves especial consideration when the following symptoms occur: dejected, sad, morose, *sorrowfulness and melancholy, with thoughts of death, as if about to die*, hypochondriac humour and discouragement; *timidity and anxiousness, as if after a bad action*, with ennui, desire for company and tearfulness; *dread of thieves, devils, of enemies in pursuit of imaginary or horrible forms*; *indifference and lax disposition, aversion to labour and every occupation and movement*, morose peevishness, with disturbed dark looks, *vexatious taciturnity* and aversion to speaking; with internal rancour; *irascible vexation*, with great inclination to relieve his feelings by deeds; *great fretful irritability and tendency to start, with repugnance to hearing others speak and every noise*, and great impatience; inquiet, unsettled manner; *very changeable humour*; and constant variation between angry irritability, tendency to start, discouragement and melancholy; *attacks of great lively excitement*, with laughing and great loquacity; illusions of the imagination respecting his own body; disconnected ideas, thoughtless slumbering condition of the mind; *great forgetfulness and weakness of memory*; *difficult comprehension and association of ideas, with inability to all exertion*. Accompanied with: indolence and aversion to motion; *great sleepiness in the day-time*; nocturnal *sleeplessness or anxious dreams* of falling from a height, *being pursued*, soiled with urine and human fæces, corpses, horses, dogs, geese which bite him, strangled, etc.; great lassitude and depression; *frequent vertigo and headache*; paralytic kind of pressure on the brain; much heat in the head.

CHAPTER V.

SYMPTOMATICAL INDICATIONS FOR THE CHOICE OF A REMEDY.

I.

INDICATIONS ACCORDING TO THE PHRENÓLOGICAL ORGANS AFFECTED.

§ 45.

IF after all the whole of science, as applied to Phrenology, is not reduced to the *right* choice of words and expressions, by which the different organs are designated, still perhaps, it might have been expected much assistance would have been derived, in this respect, in rendering the choice of a remedy more easy. That it is, however, partly the case, where no longer any doubt exists as to the organ affected, that in our symptomatologies and repertories, suitable remedies are already to be found so opposite to the same expressions, as for example, *pride*, *cunning*, etc., so that, in regard to information of that kind an introduction of phrenological indications is in reality nothing else than a reiteration or literal copy of the symptomatological repertory, only under another title or with an altered superscription. And in regard to those organs, whose functions express themselves in various intellectual and emotional phenomena, as for example, that of *caution* by apprehensions, anxiety, sorrow, care, parsimony, even avarice, so that here already, partly owing to the scientific *designation* of the organ itself, (always exposed to criticism), on the other hand, owing to the difficulty

of discovering the true intellectual and moral motive of certain psychical phenomena in the life of the patient, causing always such an uncertainty and insecurity as to the information that, at last, nothing at all, or at most, only little can be gained for practical purposes. Notwithstanding this, so very many sagacious critics proceeding, alas, more from a theoretical, than a *strictly practical* point of view, have expressed too often an opinion of the necessity of a phrenological compilation of our pathogenetic symptoms, and made the public too readily believe, that in this alone lies the welfare of science, than that we should not, here at least for their satisfaction, show our good-will and agree to experiments of the kind. We have, therefore, compiled the following table, however imperfect it may appear, with great diligence according to the best of our knowledge *at the time*, and by a "Vacat." indicated *absolute* deficiencies, occurring only where we positively knew of nothing to say. Should others think differently of the matter furnished, than we do ourselves, it would not indeed cause us any surprise, as it can scarcely be otherwise in a science, where, after all as has been said, everything depends only on a proper choice of the words. Let every one, therefore, do with the following table as may seem to him the best, and derive from it as much benefit as the nature of the matter will allow.

§ 46.

All we are able to furnish in a phrenological point of view, is limited at present to the following indications:—

ACQUISITIVENESS : 1) bry., calc.—2) puls., sulph.—3) ars., bar., lyc., phos., sep.

ADHESIVENESS : aur., bell., caps., carb-an., hell., magn-m., merc., nitr-ac., phos-ac., sil.

AMBITION : 1) acon., caus., puls.—2) anac., ars., aur., carb-an., coec., lyc.—3) bov., calc., camph-cin., coloc., cycl., dros., natr-m., n-vom., phos., ran., sas., sil., spig., sulph.

AMATIVENESS : vide *Procreativeness*.

BENEVOLENCE : agar., amm-m., anac., aur., calc., cic., lach., led., mang., natr-m., nitr-ac., phos., stan., sulph.

CALCULATION : amm., phos-ac., sulph.

CAUSALITY : *Vacat.*

CAUTION: 1) acon., ars., cupr., hyos., n-vom., op., puls., stram.—2) amm., aur., baryt., caus., chel., chin., cic., coff., dros., graph., ipec., lach., lact., mg-arc., mang.—3) anac., arn., natr., natr-m., nitr., phos-ac., spig., stram., thuj.

COLOUR: *Vacat.*

COMBATIVENESS: 1) bell., hyos., op., veratr.—2) anac., baryt., chin., cocc., con., hep., lach., lyc., mosch., natr., n-vom., plat., stront., zinc.

COMPARISON, analogy: anac., asa., aur., calc., cann., coff., hyos., n-vom., op., veratr., viol-od.

CONCENTRATIVENESS: 1) alum., anac., calc., hell., hyos., natr-m., n-vom., oleand., op., staph.—2) bell., lach., lyc., natr., phos-ac., sep., stram., thuj.—3) amm., aur., carb-vg., n-mosch., rhus., sil., sulph.—4) ambr., arg-n., caus., con., cycl., ign., merc., nitr-ac., petr., veratr.

CONSCIENTIOUSNESS: ars., cham., cycl., ign., mg-arc., n-vom., puls., sil., sulph.

CONSTRUCTIVENESS: cupr.

CUNNING: bell., veratr.

DISPUTATIVENESS, vide *Quarrelsomeness*.

DOCILITY, desire to learn, teachableness: 1) lyc., rhus.—2) graph., hyos., lach., mez., natr-m., sulph.

FORM: 1) bell., cupr., hyos.—2) carb-vg., cic., hell., nitr-ac., stram., sulph.—3) ambr., arg-n., calc., carb-an., caus., op.

HOPE: 1) acon., calc., veratr., sulph.—2) ign., lach., puls., valer.—3) alum., aur., carb-vg., graph., hyos., lyc., nitr-ac.—4) ambr., ars., canth., carb-an., caus., chin., cocc., colch., dig., natr-m., rhus., stram., tart.

IDEALITY: *Vacat.*

IMITATION: bell., cupr., hyos., stram., veratr.

INDIVIDUALITY: *Vacat.*

INHABITIVENESS: aur., bell., caps., carb-an., hell., mgn-m., merc., nitr-ac., sil.

LANGUAGE: *Vacat.*

LOCALITY: *Vacat.*

MARVELLOUSNESS, belief in the strange: 1) bell., con., op., stram.—2) ars., lach., natr-m., plat., sep., sulph.

MECHANICS, talent for: *Vacat.*

MEMORY FOR WORDS: anac., croc., guai., lyc., oleand., rhus., sulph.

METAPHYSICS, talent for : sulph.

OBSERVATION, talent for : *Vacat.*

PERSEVERANCE : 1) acon., caps., dig., dros., lyc., nitr-ac., n-vom., phosph., sulph.—2) amm., alum., arn., calc., ign., sep., spong.

PERSONS, recognition of : 1) bell., cupr., hyos.—2) carb-vg., cic., hell., nitr-ac., stram., sulph.—3) ambr., arg-n., calc., carb-an., caus., croc., guai., oleand., rhus., sulph.

PHILO-PROGENITIVENESS : 1) ars., hep.—2) plat., phos., sep.

PROCREATIVENESS : 1) hyos., n-vom., phos., stram., veratr.—2) aur., bell., calc., camph., carb-vg., chin., n-mosch.—3) ant., con., dig., graph., lach., natr., natr-m., selen., sep.

QUARRELSOMENESS : *Vacat.*

SATIRE, vide WIT.

SECRETIVENESS : aur., bov., nitr ac., phosph., plumb.

SELF-ESTEEM : 1) ign., lach., plat.—2) arn., lyc., par.—3) alum., chin., cupr., ferr., hyos., ipec., stram., veratr.

SPACE : *Vacat.*

TIME : cocc., lach., n-vom.

VENERATION : anac., ars., aur., bell., croc., hyos., lach., lyc., puls., stram., sulph., veratr.

WIT and SATIRE : lach.

II.

GENERAL ALPHABETICAL REPERTORY OF ALL THE PSYCHICAL SYMPTOMS.

§ 47.

It was a question which long occupied us, whether we should again arrange this repertory alphabetically, or according to scientific views. Had we made it in accordance to scientific ideas, then our dear friend *Dr. Rummel* would have once more found everything *misplaced and in confusion*: now, on the contrary, others, especially the critics in the *Hygea*, will

again find that, everything is *misplaced and in confusion*, without respect to logical, pathological, diagnostical, and psychological distinctions; and probably they will, out of gratitude, do us the honour to designate us a *mechanical blockhead*, destitute of all penetration and critical knowledge. Let them! When we recollect how difficult it would be, e. g., for the reader to find rapidly this or that symptom which the author could have placed just as easily among the monomanias, as among the hallucinations, illusions, apprehensions, or ridiculous actions, and so with many others beside, and when, at the same time, we take into consideration that everything which answers its object is suitable, therefore consistent, that is logically correct, and lastly is also therefore *scientific*: we thus feel ourselves justified in our own eyes, and before the judgment-seat of science; and could, notwithstanding all unreasonable and irrational criticism, only think of it to satisfy friend Rummel's decidedly *just* and also truly *proper* demands.

We have then done this, but hope that now no one will be astonished when we, at the same time, have observed the utmost consistency, and have allowed ourselves to be entirely led by the alphabet, totally regardless of any possible combination or contraction of the individual forms from certain ideas of genus. Consequently, for example, the reader will have to look for symptoms, such as *visions of geese*, etc., not as a sub-order, under the head of *visions*, but under G, as *GEESE, were before the imagination, as if*; and likewise the desire to *visit churchyards*, or hold converse with *spirits*, not under the head of *SIMPLICITY*, but under C and S, as *CHURCHYARDS, visiting, and SPIRITS, sees*; in a word, everything separately and independently in alphabetical order. At the same time we have attempted to draw up this repertory *as concise* as possible, and also *as detailed* as necessary; and whoever will give himself the trouble to compare, will very soon find that it not only contains much more than the article *Mind*, etc., in our small hand-book, but also all the concomitant symptoms given just as accurately as in the large Repertory of our Codex, without at the same time partaking of its prolixity. We have, without allowing ourselves to be led astray by our former labours, written it anew with a severe and critical eye, and hope it will be of real service to the reader in the many cases which occur in practice. Where we were able, we have

placed synonymous expressions together, although this is not so easy as many perhaps may think, when it is desirable not to commit an error; then however synonymous two different expressions may sometimes appear, still almost always a different idea is conceived, which dare not be overlooked—as for example, anxiousness and dread, vexation and peevishness, timidity and faint-heartedness, pusillanimity and discouragement, etc. But, alas, the majority of the provers of our medicines, the minority only having paid any respect to these distinctions in the use of these expressions, have often written them down without a clear consciousness of their meaning, which is really very provoking. In spite of this, however, we have rather attempted *too little* than too much in the compilation, and preferred rather by referring one synonymous expression to another, to enable the reader, where he believes himself justified in so doing, to complete the symptoms found under one remedy by those introduced under the other. As will be further seen we have also given the *conditions* of aggravation and amelioration, as well as the *physical* concomitant affections, immediately after the symptoms to which they refer.

§ 48.

After the above prefatory remarks, we at once commence with the repertory itself.

ABERRATION, vide *Amentia*.

ABDOMEN reduced, fancies his : sabad.

ABSENCE, vide *Mind, absence of*.

ACUTENESS, vide *Mind, acuteness of*.

ACTIVITY, vide *Bustling disposition*.

ADDRESSING inanimate objects : stram.

ADVERSENESS, contrary humour, every thing is disagreeable:

1) merc., puls.—2) ant., kal., laur., thuj.—3) calc., croc., hep., ign., led, lyc., nitr-ac., sil., sulph.—4) acon., alum., ambr., arn., ars., aur., bell., caps., caus., con., ipec., lact., magn-c., magn-m., n-vom., petr., phosph., plumb., samb., sass., spong.

AFFECTED, easily, vide *Sensibility*.

ALARM, vide *Anxiety*, timid, apprehensive.

ALONE, wish to be, vide *Solitude*, love of.

ALTERNATIONS OF HUMOUR: 1) acon., bell., croc., ign., plat., stram.—2) alum., aur., sep., valer., zinc.—3) bovis., cann., caps., caus., chin., cocc., cycl., mgs-arc., natr-m., n-mosch., sass.—4) agn., ambr., anac., arg., ars., borax., carb-an., dig., ferr., graph., hyos., iod., kal., lyc., men., merc., mez., natr., nitr-ac., petr., ran., spig., spong., staph., sulph-ac., tart., veratr.

—— ANXIETY, anxiousness, with *indifference*: natr-m.

With *Jollity*: spig., spong. With *Mania*: bell.

—— BURSTS OF PASSION, with *Gaiety*: croc.

—— COMPLAINING, with *Delirium*: bell.

—— DEJECTION, with *Jollity*, *Gaiety*: mgs-arc., petr.

—— DELIRIUM, with *Complaining*: bell.

—— DISGUST OF LIFE, with *Laughing*: aur. With *Mania*: bell.

—— DISTRACTION, with *Gaiety* and singing: spong.

—— EASILY STARTLED AND FRIGHTENED, with *Lowness of Spirits* and faint-heartedness: zinc.

—— FEARFULNESS, with *Mania*: bell.

—— GAIETY, extravagance, jocosity, with *Vexation*: caus., cocc., croc., natr-m., spong., tart. With *Hatred of Work*: spong. With *Seriousness*: plat. With *Melancholy*: ferr. With *Ill-humour*, *peevishness*, etc.: natr-m., tart. With *Dejection*: mgs-arc. With *want of Sympathy*: merc. With *sorrowfulness*, depression, etc.: caus., ferr., natr., sep., With *tearfulness*: acon., arg., cann., carb-an., ign., iod., spong. With *Mania*: bell., cann., croc. With *bursts of Indignation*: aur., caps., croc., ign.

—— GROANING, with *Laughter*: stram. With *Dancing*: bell.

—— HATRED OF WORK: with *Gaiety*: spong.

—— HOPE: with *Faint-heartedness*, despair: acon., kal.

—— ILL-HUMOUR, out of temper, peevishness, etc.: with *Jollity*: chin., merc., plat., spig. With *Gaiety*: cycl., tart., natr.

With *extreme liveliness*: lyc. With *tenderness*: plat.

—— INDIFFERENCE, apathy: with *anxiety*: natr-m. With *vexation*: chin. With *irritability*: bell., carb-an.

—— IRRITABILITY, with *indifference*: carb-an. With *pusillanimity*: ran. With *lowness of spirits*: zinc. With *care*: ran. With *wrath*: zinc.

—— JOLLITY, merry humour, cheerfulness, etc., with *anxiety*: spig., staph. With *vexation*: borax. With *melancholy*: zinc. With *ill-humour*: aur., chin., cycl., kal., chl., merc. With *dejection*: mgs-arc. With *shouting*: chin. With *sorrowfulness*: cann., croc., graph., mgs-arc., nitr-ac., plat., sep., zinc. With *tearfulness*: bell., plat.

—— LAUGHTER, with *vexation*: croc., stram. With *seriousness*: n-mosch., plat. With *violence*: croc., stram. With *disgust of life*: aur. With *groaning*: stram. With *sorrowfulness*: stram. With *phrenesis*: hyos. With *tearfulness*: acon., alum., aur., caps., graph., lyc., sep., stram. With *whining*: veratr.

—— MANIA, with *anxiousness* and dread: bell. With *gaiety* and laughing: acon., bell., caus., croc. With *disgust of life*: bell. With *tearfulness*: cann.

—— MELANCHOLY, lowness of spirits, with *vexation*, wrath and faintheartedness: zinc. With *gaiety*: ferr., zinc.

—— PHRENESIS, with *Mania*: hyos.

—— PUSILLANIMITY, with *vexation*: ran. With *exaltation*: sulph-ac. With *irritability*: ran. With *quarrelsomeness*: ran.

—— QUARRELSOMENESS, with *gaiety* and laughter: croc., spong. With *singing*: croc. With *care* and discontentment: ran.

—— SINGING, with *vexation*: croc. With *hatred of work*: spong. With *tearfulness*: acon., bell., stram. With *quarrelling*: croc. With *distraction*: spong. With *bursts of anger*: croc.

—— SORROWFULNESS, dejection, etc., with *serenity*: cann., croc., graph., mgs-arc., nitr-ac., petr., plat., sep., zinc. With *gaiety* and laughter: canth., caus., ferr., natr., zinc. With *intense excitement*: petr. With *tenderness*: plat.

—— SUDDEN ANGER, with *gaiety*: aur.

—— TEARFULNESS, with *vexation*: bell. With *jollity*: borax., plat. With *laughter*: acon., alum., aur., caps., graph., lyc., sep. With *gaiety*: acon., arg., cann., carb-an., ign., iod., spong., stram. With *singing*: acon., bell., stram. With *mania*: acon., cann.

—— TENDERNESS, with wrathful *vexation* and fury: croc. With peevish *sorrowfulness*: plat.

—— TIMIDITY, with *vexation*: zinc. With *wrathful irritability* and tendency to start: zinc.

—— VEXATION with *indifference*: chin. With *jollity*: bovis. With *pusillanimity* and discouragement: ran., zinc. With *gaiety*, extravagance and jocosity: caus., cocc., croc., natr-m., spong., stram., tart. With *irritability*: zinc. With *lowness of spirits*: zinc. With *singing*: croc. With *tearfulness*: bell. With *tenderness*: croc.

—— VIOLENCE, with *gaiety*, laughing, etc.: aur., croc., stram.

—— WHINING, with *laughter*: veratr.

—— WRATH, with *gaiety*: aur., caps., ign. With *quick repentance*: croc., mez. With *tenderness*: croc.

AMENTIA: 1) bell., hyos., stram., veratr.—2) calc., cic., n-vom., op., plat.—3) acon., ars., camph., cham., canth., carb-an., chinin., con., kal., lach., n-mosch., rhod., rhus., sec.—4) amm., borax., caps., chin., lact., natr., sulph.—[Compare also *Phrenesis*.]

AMOROUSNESS: ant., hyos., op., stram., veratr.

ANGRY EXCITEMENT, vide *Wrath*.

ANGUISH, vide *Alarm*.

ANIMAL FORMS, sees: 1) bell., hyos.—2) calc., stram.—3) ars., colch., op., puls.—While DREAMING: 1) sulph.—2) alum., amm., amm-m., arn., daph., hyos., lyc., magn-m., merc., n-vom., phosph., sil., sulph-ac., veratr., zinc.

ANSWERS, gives wrong: n-vom.

ANXIETY and *anxiousness*: 1) ars., bell., calc., caus., cham., coff., merc., natr., n-vom., phosph.—2) acon., aur., baryt., bry., camph., carb-vg., chin., cocc., con., cupr., dig., graph., hell., hyos., ign., lach., laur., lyc., natr-m., nitr-ac., plat., puls., rhus., sec., sep., sil., stram., sulph., veratr.—3) alum., amm., anac., coloc., ipec., petr., plumb., sabad., spig.—4) ambr., amm-m., arg., calad., cann., canth., chlor., cic., cin., crotal., cycl., dros., euphorb., ferr., fluor-ac., grat., iatr., iod., kal., lact., led., mg-arc., magn-m., mang., men., mosch., mur-ac., ran-sc., ruta., sang., seneg., spong., squill., stann., staph., stront., sulph-ac., tart., thuj., valer., viol-tr.

—— APPREHENSIVE: 1) acon., arn., baryt., bry., cocc., coff., natr-m., veratr.—2) alum., anac., ars., caus., dig., graph., merc., nitr-ac., n-vom., petr., phosph., tabac.—3) æth., agar., ant., aur., carb-an., carb-vg., chin., dros., dulc.,

euphorb., kal., lach., magn-c., mgs-arc., men., mur-ac., natr., sabin., sep., spig., spong., staph., sulph., sulph-ac., thuj.

——— BESIDE HIMSELF: 1) acon., ars., cham., ehin., graph.—2) magn-c., mgs-arc., n-vom., spong.

——— CONSCIENCE, ANXIOUSNESS of: 1) ars., cocc., veratr.—2) amm., coff., dig., merc.—3) alum., carb-vg., caus., cin., ferr., graph., magn-arc., natr-m., nitr-ac., n-vom., puls., ruta., sil., stront., sulph.

——— DEADLY, of death: 1) acon., ars., cocc., n-vom.—2) aur., cupr., hep., ipec., mosch., plat., puls., rhab., rhus.—3) alum., amm., asa., caps., con., graph., hell., lyc., natr-m., nitr-ac., phosph., squill., sulph., tabac.

——— DRIVING HIM FROM PLACE TO PLACE, with inquietude: 1) ars., cham., graph., hep., merc.—2) acon., amm., bell., bry., calc., carb-vg., sabad., veratr.—3) æth., alum., anac., caus., chin., croc., mgs-arc., natr., natr-m., nitr-ac., n-vom., op., phosph.—4) alum., ambr., asa., aur., bov., camph., caps. carb-an., chinin., coff., crotal., dros., hell., lact., men., phos-ac., plat., puls., rhus., ruta., sep., spig., spong., staph., valer.

——— FEAR alarm, with: 1) aur., calc., caus., graph.—2) æth., alum., amm-m., cast., electr., kal., lyc., magn-m., men., merc., n-vom., phosph., plumb., rhus., sulph-ac., zinc.—3) agar., amm., ant., baryt., bov., calad., canth., caps., carb-an., chinin., cin., con., crotal., cupr., hep., iod., kal-iod., lach., magn-c., natr., natr-m., nitr., n-vom., phos-ac., plat., sep., spig., stront., sulph., tabac.

——— GREAT, EXCESSIVE, IMMENSE ANXIOUSNESS: 1) acon., ars., aur., bell., carb-vg., caus., cham., chin., cocc., coff., dig., n-vom., phosph., plat., puls., rhus., sulph., veratr.—2) arn., hyos., raph.—3) amm., cann., coloc., graph., hell., hep., merc., mosch., natr., plumb., sass., sec., stann., staph.—4) æth., baryt., calc., camph., chinin., cupr-ac., ign., iatr., lyc., magn-c., ruta., sabad., sabin., seneg., sep., sil., spong., squill., vip-tor.

——— HYPOCHONDRIACAL: amm., arn., ars., asa., calad., canth., cham., dros., kal-chl., mags-arc., natr-m., nitr-ac., phosph., phos-ac., valer.

——— HYSTERIC: con.

——— INCONSOLABLE, faint-heartedness, etc.: 1) acon., cham., chin., graph.—2) mgs-arc., n-vom., spong.

——— MELANCHOLY : 1) amm-m., cic., croc., hep., kal., lyc., tabac.—2) baryt., calc., canth., carb-an., caus., cupr., laur., natr-m., nitr-ac., rhus., stann.—3) æth., asa., asar., graph., iod., magn-c., magn-m., mgs-arc., plat., spig.

——— PERIODICAL : 1) cham., sulph.—2) ars., cocc., natr., natr-m., phosph., plat., sep., spong.

——— RENDERING LIFE INSUFFERABLE, driving to *suicide* : 1) aur., bell., n-vom., puls.—2) caus., chin., dros., hep., plat., rhus., spong., staph.

——— TEARFUL : 1) kal., phosph., spong.—2) amm., amm-m., asa., bell., calc., camph., canth., carb-an., dig., graph., ign., lyc., natr-m., puls., sulph., sulph-ac., zinc.

——— TREMBLING : 1) cham., lach., natr.—2) ars., carb-vg., coff., puls.—3) aur., calc., caus., croc., cupr., graph., lach., magn-c., mosch., phosph., rhus., sass., sep.

——— VEXATIOUS : bov., phosph., veratr., zinc.

ANXIETY in the ABDOMINAL REGION : 1) ars., carb-vg., mosch., sulph., sulph-ac.—2) bry., gran., mur-ac., plat. In the *Chest* : 1) acon., phosph., veratr.—2) amm., anac., ars., calc., iod., merc., phos-ac. In the *Epigastrium* : 1) ars., cham., lyc., n-vom., puls., stram., veratr.—2) anac., bov., calc., cann., cin., cic., croc., cupr., gran., ign., lact., laur., merc., natr-m., phosph., stann., thuj. In the *Head* : cic., laur., sass. At the *Heart* : 1) acon., aur., bell., cham., lyc., natr-m., plat., puls.—2) ambr., ars., calc., cann., caus., cocc., coff., cupr., hell., lyc., men., op., plumb.—3) baryt., carb-vg., croc., graph., kal., lact., natr., nitr-ac., oleand., phosph., ruta., sass., sep., spig., sulph., zinc.—In the *Hypochondriac region* : dros., kal-chl.

ANXIETY, IN THE AFTERNOON : 1) amm., carb-vg., nitr., n-vom., tabac.—2) æth., bell., bov., calc., carb-an., magn-c., natr., phos-ac., puls. When *Alone* : 1) phosph.—2) dros. On *Awaking* : 1) chin., samb.—2) amm., calc., carb-vg., caus., con., graph., ign., ipec., lyc., nitr-ac., n-vom., phosph., puls., sep., sil., sulph.—3) agar., alum., amm-m., anac., arg., ars., bry., dig., dros., kal., natr-m., plat., ran-sc., sep., stront., tabac., veratr., zinc. After *Bathing the feet* : natr. After *Chagrin* : lyc. In *Children* : borax., calc., kal. On *Closing the eyes* : calc. In *Company*, and in a crowd : bell., lyc., petr., plat. In a *dream*, anxious dreams : 1) acon., anac., bell., calc., caus., chin., kal., lyc. natr-m., nitr-ac., n-vom., sil., sulph.—2) amm.,

amm-m., arn., carb-vg., cocc., hep., magn-c., merc., natr., op., phosph., sep., spig., spong., veratr.—3) baryt., cann., euphorb., iod., kreas., lact., mang., mez., mur-ac., puls., rhab., staph., tart., teucr., thuj., valer., zinc.—4) agar., alum., ambr., ang., ant., arg., ars., bism., bruc., bry., canth., carb-an., cin., clem., coloc., crot., dros., hell., hyos., kal chl., kal-iod., laur., lob., mgs., mang., nitr., petr., phos-ac., plumb., rhod., rhus., stann. sulph-ac., tabac., valer. *Early in the morning*: 1) graph.—2) caus., lyc., n-vom., sulph.—(3) alum., amm., anac., ars., carb-an., carb-vg., chin., ign., ipec., led., magn-m., nitr-ac., plat., puls., rhus., sep., sulph-ac., veratr. *Early in the morning in bed*: 1) caus., lyc., n-vom., phosph.—2) alum., anac., carb-an., carb-vg., chin., ign., ipec., nitr-ac., plat., puls., rhus., sep. *In the evening*: 1) calc.—2) carb-vg., sulph.—3) ambr., bry., carb-an., cocc., graph., lyc., magn-c., nitr-ac., phosph., rhus., sep.—4) ars., baryt., bell., caus., dig., graph., hep., kal-hydr., laur., magn-m., mgs-arc., natr-m., n-vom., puls., ruta., sabin., sil., stront., tabac., veratr. *In the evening in bed*: 1) ambr., bry., carb-vg., cocc., graph., lyc., magn-c.—2) amm., ars., baryt., calad., caus., hep., laur., magn-m., natr., n-vom., phosph., puls., sabin., sil., stront., sulph., veratr. *In the evening twilight*: 1) calc.—2) rhus. *On falling asleep*: calc., lyc.—During the *fits*: 1) bell., hyos., ign.—2) alum., caus., cupr., ferr. *After fright*: sil. *While lying down*: sil. *While lying on the side*: baryt., kal., phosph., puls. *While lying on the left side*: baryt. *During a meal*: carb-vg., sep. *After a meal*: ambr., canth., carb-an., carb-vg., caus., chin., hyos., lach., magn-m., natr-m., nitr-ac., phosph., phos-ac., sil., viol-tr. *Before the menses*: 1) cocc.—2) amm., nitr-ac., stann. *During the menses*: 1) sil.—2) ign., kal-iod., merc., natr-m., nitr-ac., zinc. *At night*: 1) ars., bell., calc., chin., graph., hep., hyos., ign.—2) acon., alum., arn., cann., carb-an., carb-vg., caus., cham., ferr., kal., lyc., magn-c., merc., natr-m., nitr-ac., n-vom., phosph., puls., sep., sil., zinc.—3) agar., amm., amm-m., ant., arg., baryt., bov., bry., cocc., coff., con., dig., dulc., kreos., lact., mgs., mgs-arc., mgn-m., mang., natr., petr., plat., rhus., sabin., spong., squill., stront., sulph., veratr. *At night before midnight*: 1) bry., carb-vg., cocc., graph., lyc., magn-c., sulph., veratr.—2) ambr., amm., ars., baryt., caus., hep., laur., magn-m., natr.,

n-vom., phosph., puls., sabin., sil., stront. *At night, after midnight*: alum., ant., chin., dulc., lyc., mgs-arc., magn., n-vom., rhus. *From noise*: caus., sil. *In the open air*: anac., arg., bell., cin., hep., ign., lach., plat. *During the pains*: 1) ars.—2) caus., natr. *While reading*: magn-m. *From riding in a carriage*: borax., lach. *In the room*: bry., magn-m. *From sedentary employment*: ars. *In a side position*: baryt., kal., phosph., puls. *While sitting*: 1) graph.—2) caus. *In sleep*: cocc., graph., lyc., mgs., natr-m., phosph., spong., veratr. *From speaking*: alum., ambr., plat. *During a storm*: natr., natr-m., nitr-ac. *Excited by thinking about it*: 1) calc., nitr-ac.—2) alum., ambr., bry., caus., con., staph., tabac. *While walking*: 1) anac., arg., arg-n., bell., cin., hep., ign., n-vom., plat., staph. *While walking in the open air*: anac., arg-n., bell., cin., hep., ign., plat. *While walking rapidly*: staph. *While working*: graph. *While working with the hands*: iod.

ANXIETY, BETTER, after *epistaxis*: kal-chl. *In the evening*: magn-c., zinc. *In the open air*: bry., graph., laur., magn-m. *While sitting*: iod. *While standing*: phosph. *After vomiting*: hell. *After weeping*: 1) tabac.—2) dig., graph.

———— WITH the following CONCOMITANT AFFECTIONS:—
 ABDOMEN, *pains in*: 1) ars., aur., cupr-ac.—2) æther., alum., amm-m., borax., bov., kal-chl., sep., tart. AIR, *aversion to sensibility to a current of air*: graph. BORBORYGMI: borax. CHEST, *pains in the*: rhus. COLDNESS: cupr-ac., nitr-ac. CRAWLING in the arms: natr-m. DEBILITY, lassitude, relaxation: 1) amm., aur.—2) acon., agn., alum., ang., ars., bov., calc., carb-an., carb-vg., caus., cic., ign., magn-c., nitr., phosph., rhus., sil., veratr. DORSUM, *sweat in the*: rhus. EARS, *noise in the*: puls. EARS, *sensitiveness to noises in the*: caps. BLOOD, *ebullition of*: baryt., bry. EPIGASTRIUM, *pains in the*: calc., carb-vg., cham., cic., ferr-m., merc. EPIGASTRIUM, *sweat of*: nitr. ERUCTATIONS of a bitter taste: amm-m., phosph. EYES, *weeping of the*: arg-n. EYES, *obscuration of*: arg-n., staph. FACE, *heat of*: 1) acon.—2) arg-n., bell., carb-vg., graph., merc. FACE, *paleness of*: puls. FACE, *redness of*: acon., sep. FACE, *sweat of*: ars., cic., mur-ac., natr. FAINTING: ars., cic., ign., magn-m., nitr-ac., op., ran. FEET, *coldness of the*:

graph. FEET, *heaviness of*: ign. FINGERS, *starting in the*: puls. FITS: cocc. HANDS, *coldness of*: graph., puls. HANDS, *heat of the*: carb-vg. HANDS, *sweat of*: cham., merc. HANDS, *trembling of the*: amm., cic., plat., puls. HEADACHE: acon., alum., bell., bov., calc., carb-vg., caus., graph., laur., magn-c., phosph., puls., ruta., sulph. HEAD, *congestion of the*: 1) acon., carb-vg., magn-c., phosph., puls.—2) laur., sulph. HEAD, *dulness of*: alum., bov. HEAD, *heat of*: 1) magn., phosph.—2) carb-vg., laur., sulph. HEAD, *sweat of the*: ars, carb-vg., n-vom., phosph., sep. HEAD, *stupefaction of*: alum., bovis., caus., sil. HEAT: 1) alum., ars., bry., calc., magn-c.—2) arn., carb-an., chin., dros., grat., hep., magn-m., natr-m., n-vom., phosph-ac., plat., puls., ruta., sep., spong. HEART, *palpitation of the*: 1) acon., dig., puls., spig.—2) aur., cham., lyc., natr-m., ruta. 3) calc., caus., natr., nitr-ac., oleand., phosph., plat., sulph., zinc.—4) alum., amm., ars., bor., cann., carb-vg., ferr., ign., kal., lach., mosch., n-vom., plumb., sass., sep., sil., tart., veratr., viol-od., viol-tr. HYPOCHONDRIUM, *pains in the*: kal-chl. LEGS, *pains in the*: borax., rhus., sass. LEGS, *starting in the*: hep. LIMBS, *heaviness in the*: magn-c. LIMBS, *tearing in the*: ars., bell. LIMBS, *trembling in the*: 1) cham., lach., natr.—2) ars., carb-vg., coff., puls.—3) aur., calc., caus., croc., cupr., graph., lach., magn-c., mosch., phosph., rhus., sass., sep. *Lying down*: carb-vg. MOUTH, *bitterness in*: amm., bell. *Respiratory affections*: 1) ars., hep., rhus., sil.—2) acon., ambr., amm., anac., borax., calc., carb-vg., cocc., iod., lact., lyc., nitr-ac., n-vom., seneg., spig. RETCHING: baryt-m. SACRUM, *pains in*: rhus. SHUDDERING: carb-vg. *Sickness at the stomach*: baryt., carb-vg., cham., cic., nitr-ac., spong. SLEEPINESS: ars., bor., led., n-vom., rhus. SLEEPLESSNESS: 1) ars., bell., cham., coff., graph., hep., hyos., merc.—2) carb-an., caus., cocc., ferr., magn-c., sep., sil.—3) acon., agar., arn., baryt., bry., carb-vg., chin., chinin., con., cupr., kal., laur., mgs-arc., natr., natr-m., nitr-ac., ran., ran-sc., sabin., sulph., thuj., veratr. SPEECHLESSNESS: ign. *Staring eyes*: amm. STOMACH, *pains in the*: bar-m., calc., carb-vg., cham., cann., ferr., graph., merc. SWEAT: 1) merc., natr.—2) amm., ars., baryt., bell., calc., cann., caus., graph., mag-c., natr-m., nitr., n-vom., rhus., staph. THIRST: cupr-ac. THROAT, *dryness of the*: rhus.

VOMITING: cupr-ac., vip-torv. VOMIT, *inclination to*, nausea: 1) calc.—2) alum., amm-m., ars., nitr-ac., n-vom., puls., tabac.

ANXIOUSNESS, vide *Anxiety*.

APATHIA, stupiditas: 1) alum., natr-m., oleand., op., phos-ac., sil.—2) anac., aur., cham., chinin., hell., hydroc., hyos., laur., sec., staph., sulph.—3) agar., bell., con., cycl., dros., ign., mgs-aus., magn-m., mez., mosch., natr., natr-m., plumb., ran., sabad., spong., stram.—4) acon., ambr., amm., anac., ars., calc., caps., dig., iod., lach., lact., men., nitr-ac., petr., selen., ther.

APPEARANCES, sees, VISIONS: 1) bell., hyos., op., stram.—2) hep., n-vom., puls., rhus.—3) carb-vg., dulc., hell., kal., magn-m., natr., nitr-ac., phosph., sulph.—4) ambr., ars., calc., camph., carbon., caus., cham., cic., dros., lach., merc., phos-ac., plat., sep., veratr.

APPREHENSIONS, etc.: 1) calc.—2) bell., bry., cocc., hyos.—3) acon., coff.—4) amm., baryt., caus., dig., graph., hell., kal-hydr., n-vom., sulph-ac., tabac.—5) agar., agn., anac., arn., carb-an., carb-vg., clem., coloc., con., cupr., dros., hep., hydroc., ign., ipec., lach., lact., laur., magn-c., mang., men., merc., mur-ac., natr-m., phosph., puls., rhus., ruta., sabin., spong., tart., veratr. (Vide also *Dread* and *Care*.)

———— EVIL, anticipates, solicitous about misfortunes: 1) calc.—2) alum., anac., caus., graph., men., merc., n-vom., phosph., tabac.—3) agar., amm., baryt., cast., cic., clem., colch., dig., dros., hell., hydr., ipec., kal-iod., lach., laur., magn-c., mang., mur-ac., natr-m., rhus., sabin., spong., veratr. On account of his *business*: 1) baryt., puls.—2) natr-m.—3) natr., spig.—4) anac., arn., caus., chel., dros., graph., mang., nitr., op., phos-ac., stann., thuj. On account of his *health*: 1) acon., bry., calc.—2) alum., amm., arn., bell., canth., cupr., hyos., ign., cal. Of his own *family*: ars., hep., rhus. About the *future*: 1) bry.—2) baryt., natr-m., puls. 3) dig., kal., natr., spig.—4) anac., caus., chel., cic., con., dros., dulc., mang., tart.—5) arn., ars., graph., nitr., op., phos-ac., stann., thuj.

———— IN THE EVENING: alum., dig., hep., kal., kal-iod., natr-m. In the *evening in bed*: ars., graph. When *alone*: hep. On *awaking*: lyc., n-vom., puls. After a *meal*: lach. On *falling asleep*: rhus. When *riding in a carriage*:

lach. In the *open air*: anac., hep. *Early in the morning*: lyc., n-vom. When *walking in the open air*: anac. From *listening to music*: dig. In the *afternoon*: 1) n-vom., tabac.—2) amm., carb-vg. At *night*: arn., calc., dulc., lach. After a *fright*: natr-m. In the *forenoon*: amm.

APPREHENSIONS, *better, in the evening*: magn-c. After *weeping*: dig., tabac.

———— WITH the following CONCOMITANT AFFECTIONS:—
congestion of the chest: anac. *Chilliness*: ars. *Coldness of the limbs, hands and feet*: graph. *Heat*: graph. *Coldness*: amm., ars. *Sleeplessness*: graph. *Debility, lassitude*: ars.

ARRESTED, as if he would be: bell.

———— In a *dream*: clem.

ARROGANCE, vide *Pride*.

ASSUMPTION OF IMPORTANCE, consequentialness: 1) hyos., stram.—2) cupr., ferr., lyc., veratr.

AVARICE, envy, etc.: 1) puls.—2) ars., bry.—3) calc., lyc., sep.

AVERSION TO SPEAKING, vide *Talking, shyness of*.

AWKWARDNESS: 1) caps., natr., natr-m., n-vom.—2) anac. ipec., sulph.—3) ambr., bov., sass.

BABBLING, inclination to incite others: hyos.

BANQUET, sees in a *Dream*: magn-c., nitr-ac., phos-ac.

BARKING: bell., canth.

BASHFULNESS, vide *Shyness*.

BATS, fancies he sees: bell.

BATTLES and contests, before the *imagination*, vide *Contests*.

BED, as if *another* would lay himself down in his: n-vom. As if *another* were lying beside him: petr. As if it were being *lifted up*: canth. Fancies he hears something *rattling below* his: calc., canth. Imagines he hears a distinct *sound* underneath his: bell. Believes there are *mice* in it: colch. As if it were surrounded by *devils*: op. As if some one were *stepping* towards it: carb-vg. As if something were *driving* him out of his: rhus. As if *vermin* or *worms* were crawling about on the: ars. Fancies it has been sold: n-vom.

BED-STRAW, tossing about of the: merc.

BEEES, imagines he sees: puls.

BEGGING, entreating : ars., stram.

BELL, is heard, imagines the striking of a : phos-ac.

BELLOWING : canth.

BITING, desire to bite : 1) bell., stram.—2) cupr., sec., veratr.

BITTERNESS OF MIND, vide *Exasperation*.

BLACK forms before the imagination : 1) bell.—2) op. plat., puls. When *dreaming* : arn., ars., puls.

BLAME, DESIRE TO, reproaching : 1) ars., lach., veratr.—2) caps., merc., natr-m., n-vom.—3) chin., ign. sep.—4) acon., alum., aur., bell., borax., calc-ph., caus., cham. hyos., lyc., mez., mosch., petr., staph.

BLINDNESS, pretended : veratr.

BOLDNESS : 1) ign., op.—2) acon., mgs-arc.—3) agar., alum., bovis., merc., sulph.

BOOTS in a corner, places his : merc.

BROWN SPOTS, thinks his body is covered with : bell.

BUFFOONERY : 1) bell., stram.—2) cupr., hyos.—3) cic., croc., ign., lach., merc., op.

BURNT, thinks everything at home is : bell.

BUSINESS, despatches his, in delirium : bell., bry., canth., phosph. When *dreaming* : 1) bry., lach., sil.—2) anac., bell., chel., cic., cin., croc., kal., lyc., merc., n-vom., phosph., rhus., sass., staph.

BUSINESS, CARES OF, apprehensions about his business and domestic expenditure : 1) baryt., bry., calc., n-vom., puls., sulph.—2) natr., natr-m., spig.—3) anac., arn., ars., caus., chel., dros., graph., mang., nitr., op., phos-ac., stann., thuj.—(Vide also *Apprehension* and *Care*.)

BUSTLING DISPOSITION, restless : 1) ign., lach., mosch.—2) dig., mgs-arc., mosch., veratr.—3) acon., aur., bell., bry., calc., caps., hyos., ipec., magn-c., natr., stann., sulph-ac.

CALLING OUT, anxious : mosch., plat., stram. Fancies he hears himself : 1) plat.—2) anac., dros. When *dreaming* : kal., thuj.

CALUMNIATE, desire to : ipec.

CAPTAIN, imagines himself a : cupr.

CAPTURE HIM, as if soldiers would : bell.

CARCINOMATOUS DISEASE, in cases of pretended : veratr.

CARE, sorrow : 1) baryt., natr-m., puls.—2) alum., amm-m., caus., cic., ign., natr., spig.—3) acon., agar., amm., anac., arn.,

ars., chel., dros., graph., mang., nitr., n-vom., op., phos-ac., stann., thuj. On account of *others*: cocc., sulph. On account of *domestic business, concerns*: baryt., puls., rhus. On account of *his family*: ars., hep., rhus. About the *future*: 1) dig., kal., natr-m.—2) anac., arn., baryt., caus., chel., cic., con., dros., dulc., lach., mang., natr., phosph., phos-ac., rhus., spig., stann., staph., thuj.

CARE, *alone*, when: hep. *Awake*, on: alum. *Early in the morning* in bed: alum. *Evening*, in the: ars., dig., graph., kal. *Evening*, in the, *in bed*: ars., graph. *Walking in the open air*: hep. *At night*: dulc. *Night and day*: caus.

CASUALTIES before the imagination: 1) anac., ars.—2) bell., canth., hep., natr., op. When *dreaming*: alum., caus., con., magn-c., natr., nitr., n-vom., plat., ratan., rhab., sass., sulph-ac.

CATS before the imagination: puls., stram. When *dreaming*: arn., daphn., hyos., puls.

CELLAR, dreams he is confined in a: bov.

CHAIRS, gestures as if repairing: cupr.

CHILDISH behaviour: 1) croc., ign.—2) carb-vg.—3) acon., anac., carb-an., n-mosch., par., seneg.

CHOKER him, *fancies* some one will: phosph. When *dreaming*: phosph., zinc.

CHURCHYARDS, visiting, insane: bell., stram, *Dreams of churchyards*: anac., arn.

CIPHERS before the imagination: phos-ac., sulph.

CLIMBING up to the top of the stove: hyos.

CLOTHES, as if he had very fine: æth., sulph.

CLOTHES, furious *tearing of the*: veratr.

CLOUDS before the imagination: hep., magn-m., rhus.

COLDNESS of disposition: plat., sabad., squill.

COLLECTING HIS SENSES, difficulty of, vanishing of sense: 1) arn., bell., hyos., op.—2) acon., calc., dulc., lach., laur., n-vom., oleand., phosph., phos-ac., rhus., stann., sulph., veratr., verb.—3) agar., ars., asa., caus., kal., led., merc., mosch., natr-m., plumb., sec., sil., staph., tart.—4) amm., ang., arg-n., aur-m., bism., borax., bovis., bry., carb-an., cin., cycl., iod., lact., lyc., ran., samb., sang., spig., stram., valer., zinc.

COMFORTLESSNESS, vide *Inconsolableness*.

COMING IN at the door, imagines he hears something: con.

COMMANDER-IN-CHIEF, announces himself as a: cupr.

COMPANY, aversion to: ambr., baryt., carb-vg., natr.—
(Vide also *Solitude, love of*.)

COMPANY, *desire to leave*, vide *Solitude*, *aversion to*.

COMPLAINING, lamenting: 1) acon., cin., lach., n-vom.—2) ars., ign., mosch., phosph., sulph., veratr.—3) alum., anac., asa., bell., bism., calc., canth., cham., chin., cocc., hyos., merc., op., phos-ac., puls., rhus., sil.—[Compare also, *Weeping*.]

COMPREHENSION, diminished, weak, difficult conception: 1) cham., natr., oleand.—2) agn., con., hell., zinc.

CONCEALS himself: ars. hell., puls.

CONCEPTION, difficult, vide *Comparison* diminished.

CONDESCENSION: 1) puls.—2) lyc., sil., mgs-arc.—3) ars., croc., ign., mosch.

CONFLAGRATIONS, sees: 1) bell., calc. hep.—2) spong., sulph. When *dreaming*: 1) anac., mgs-aus., natr-m., phosph., rhod., rhus., spig., spong.—2) alum., ars., bell., calc., calc-phos., clem., croc., daph., hep., kreos., laur., magn-m., nitr., plat., stann., sulph., tart., zinc.

CONSCIENCE, *inquietude of*, anxiety as if from a bad conscience: 1) ars., bell., cocc., cupr., ign., veratr., zinc.—2) amm., cocc., dig., merc.—3) alum., carb-vg., caus., cin., ferr., graph., mgs-arc., natr-m., nitr-ac., n-vom., puls., ruta., sil., stront., sulph. In the *afternoon*: amm., carb-vg. On *awaking*: puls. *Debility*: amm. At *night*: puls. With *paralysis*: con. *Trembling*: carb-vg.

CONSCIENTIOUSNESS, delicate, scrupulous: 1) ars., ign., lyc., sulph.—2) mgs-arc.—3) cham., cycl., hyos., puls., sil.

CONTEMPTUOUS HUMOUR, inclination to despise everything: 1) ars., chin.—2) lach., plat.—3) ipec., par.—4) alum., guai., ign., puls.

CONTENTIOUSNESS, vide *Quarrelsomeness*.

CONTESTS, sees before the imagination: bell. When *dreaming*: ferr., hyos., plat., ran-sc., thuj., verb.

CONTRADICTION, FONDNESS OF: 1) caus., oleand.—2) anac., arn., ign.—3) camph., ferr., grat., lach., merc., natr., ruta.—[Compare also *Quarrelsomeness*.]

CORPSES, dead bodies before the imagination 1) anac., ars., bell.—2) natr., n-vom., op.—3) canth., hep. When *dreaming*: 1) kal., magn-c., phosph., phos-ac., thuj.—2) amm., arn., aur., calc., cocc., con., graph., plat.—3) alum., baryt., brom., bry., caus., fluor., iod., laur., magn-m., nitr-ac., ran-sc., sass., sil., sulph., sulph-ac., verb., zinc.

COWARDICE: baryt.

COW-DUNG, *lapping up of*, insane : merc.

CRABS, sees : hyos.

CREEPING about in bed : stram.

CRIMINAL, as if he were a : 1) ars., cocc., hyos., veratr.—2) amm., coff., cycl., dig., merc.—3) alum., carb-vg., caus., cin., ferr., graph., mgs-arc., natr., nitr-ac., n-vom., puls., ruta., sil., stront., sulph.

CRUELTY : anac., op.

CURSING, insulting : 1) anac.—2) veratr.—3) lyc.

DARKNESS, afraid of : calc.

DAINTIES, desire for : 1) chin., natr.—2) ipec.—3) calc., kal., magn-m., petr., rhus.

DANCING : 1) bell., stram.—2) cic., hyos.—3) acon., natr-m., phos-ac., plat.

DEAD BODIES, corpses, skeletons before the imagination : 1) anac., ars., bell.—2) natr., n-vom., op.—3) canth., hep. When *dreaming* : 1) kal., magn-c., phosph., phos-ac., thuj.—2) amm., arn., aur., calc., cocc., con., graph., plat.—3) alum., baryt., brom., bry., caus., fluor-ac., iod., laur., magn-m., nitr-ac., ran-sc., sass., sil., sulph., sulph-ac., verb., zinc.

DEAFNESS, pretended : veratr.

DEATH, *presentiment of*, fancies he will soon die : 1) acon., bell, lach., n-vom., plat., zinc.—2) ars., lyc., mosch., natr-m., calc., canth., cupr., kal., merc., nitr., nitr-ac., sep., staph., veratr.

DEATH, *dread of*, aversion to death : 1) acon., ars., bell., lach., mosch., plat.—2) hep., ipec., puls., rhus., zinc.—3) alum., bry., nitr-ac., n-vom.—4) agn., anac., calc., cocc., cupr., dig., graph., nitr., sec., squill., stram.

DEFIANCE, refractoriness : 1) arn., lyc.—2) canth., spong.—3) acon., anac., caus., guai., n-vom.

DEJECTION : 1) bry., calc., chin., natr., sep., sulph.—2) petr., phosph., rhus., ruta., sil.—3) colch., coloc., crotal., iod., nitr-ac., thuj.—4) acon., alum., bell., canth., caus., chel., cupr., daphn., dros., graph., kreos., lach., laur., mang., merc., n-vom., plat., plumb., sabin., sass., sulph-ac., veratr.—(Vide also *Sorrowfulness*.)

DELIBERATION, solicitousness : 1) baryt., bry., mgs-arc.—2) amm., ars., aur., caus., chel., chin., cic., coff., dros., euphorb., graph., ipec., lach., lact., led., mgs-arc., mang., n-vom.—[Compare *Apprehension* and *Irresolution*.]

DELIRIUM : 1) bell., bry., hyos., op., stram., rhus., sulph.—2) acon., ars., cann., chin., cupr., lach., n-vom., phosph., sec., veratr.—3) arn., aur., calc., canth., cic., cin., coloc., dulc., ign., kal., lyc., puls., sabin., spong.—4) ant., camph., carb-vg., chin., con., iod., n-mosch., plumb., rhab.

———— ANXIOUS, frightful : 1) bell., op., stram.—2) acon., hyos., sil.—3) anac., hep., phosph., veratr. *Cheerful, laughing, gay* : 1) bell.—2) acon., op., sulph., veratr. *Fearful, frightful* : 1) bell., op., stram.—2) calc., coloc., n-vom., puls., sil.—3) carb-vg., caus., chin., hep., lyc., merc., nitr-ac., rhod., sulph. *Images, rich in* : 1) bell., stram., sulph.—2) cham., hyos., op., sep., sil., spong.—3) alum., ambr., calc., graph., lyc., natr-m., n-mosch., plat., rhod. *Furious* : 1) bell., op.—2) acon., bry., coloc.—3) plumb., veratr. *Loquacious* : 1) bell., stram., veratr.—2) rhus.—3) lach., op. *Muttering* : 1) bell., hyos., stram.—2) crotal., n-vom. *Sorrowful* : acon., bell., dulc., lyc., puls.

———— AWAKING, on : aur., carb-vg., colch., dulc., merc., natr., par.

———— ASLEEP, *on falling* : 1) bell., bry.—2) calc., spong.—3) camph., chin., guai., ign., merc., phosph., phos-ac., sulph. *Dark, in the* : carb-vg. *Early in the morning* : ambr., bry., con., dulc., hell., hep., natr. *Early in the morning in bed* : ambr., dulc., hell., hep., natr. *Evening, in the* : bry., lach., lyc., sulph. *Evening, in the, in bed* : 1) calc., graph.—2) alum., ambr., camph., carb-an., carb-vg., chin., ign., merc., natr., nitr-ac., n-vom., phos-ac., rhus., sulph.

———— EYES, *on closing the* : 1) bell., bry., graph.—2) calc., camph., led., sulph. *At night* : 1) acon., bry., puls.—2) arn., coloc. sec.—3) æth., bell., canth., carb-vg., dulc., n-vom., plumb.—4) aur., cann., cou., dig., kal., merc., nitr-ac., op., sulph. *Pains, during the* : dulc., veratr. *Sitting, when* : phos-ac.

DELIRIUM, BETTER, after *emission of flatus* : calc.

———— WITH the following CONCOMITANT AFFECTIONS :—
Abdomen, swelling of the : plumb. *Coldness* : veratr. *Debility, lassitude* : sec. *Eyes, swelling of the* : plumb. *Eyes, open* : cham., coff., coloc., veratr. *Face, redness of* : aur., cham., plumb. *Head, dulness of* : phos-ac. *Heat* : phos-ac. *Light, desire for* : calc. *Loins, swelling of* : plumb. *Mouth, full of mucus* : plumb. *Nausea* : phos-ac. *Picking at bed-*

clothes : hyos., rhus. *Sleeplessness* : op., vip-red. *Somnolency* : 1) acon., bry., puls.—2) arn., coloc.—3) ant., camph., sec. *Tendons*, starting of the : iod. *Tossing about* : cham., cin., hell. *Vertigo* : sec. *Vomiting* : sec., vip.

DEPARTED PERSONS, sees, before the imagination : 1) bell., stram.—2) natr., n-vom.—3) anac., ars., canth., hep., natr-m., op. When *dreaming* : caus., con., magn-c., natr., n-vom., sass., sulph-ac.—[Compare also *Spirits*, *Dead Bodies*, *Ghosts*, etc.]

DERELICTION, feeling of : 1) carb-an., stram.—2) baryt., natr., plat.

DESIRE, insane for all sorts of things : 1) puls.—2) bry., coff., dulc., rhus.—3) ars., cham., chin.—4) cin., ign., ipec., rhus.

DESPAIR : 1) acon., calc., veratr.—2) ign., lach., puls., sulph., valer.—3) alum., aur., carb-vg., graph., hyos., lyc., nitr-ac.—4) ambr., arn., ars., canth., carb-an., caus., chin., cocc., colch., dig., natr., natr-m., stram., tart.

DESTRUCTION of his things, clothes, etc., insane : sulph.

DEVILS, sees before the imagination : 1) bell., cupr., plat.—2) hyos., op. When *dreaming* : kal., natr.

DEVoured, apprehensions of being, vide *Apprehension*.

DISCONTENTMENT, vide *Peevishness*.

DISCOURAGEMENT, hopelessness : 1) acon., anac., lach., petr., puls., sep., veratr.—2) aur., caus., cham., con., laur., lyc., mgs-arc., stann.—3) ambr., arn., canth., carb-an., carb-vg., chin., chinin., cocc., coff., cupr., dig., graph., hep., ign., ipec., iod., natr-m., nitr-ac., op., phos-ac., plumb., sec., sil., spig., sulph., tart., ther., zinc.—4) agar., alum., ang., baryt., bry., calc., colch., hyos., kal., merc., mur-ac., nitr., n-vom., oleand., phosph., ran., rhus., sabin., stram., sulph., sulph-ac., valer., verb. *Awaking*, on : graph., puls. *Child*, in a : lyc. *Early in the morning* in bed : puls. *Evening*, in the : ran., tart. *Night* at : carb-an., graph. *Open air*, in the : phos-ac. *Pains*, during the : colch., hep., lach., n-vom. *Walking in the open air*, when : phos-ac.

——— WITH : *Abdomen*, pains in : cham. *Chilliness* : tart. *Debility*, lassitude, etc. : caus., lyc., petr. *Face*, heat in : n-vom. *Face*, redness of : n-vom. *Head*, pains in : vip-torv. *Nausea* : tabac. *Respiratory affections* : puls. *Sleepiness* : tart. *Sleeplessness* : puls. *Stomach*, sickness at : cham., petr. *Sweat* : cham.

DISCOURSES, holds, insane : lach., ign. When *dreaming* :
arn., cham.

DISEASE, apprehension of, vide *Health, Solitude about his*.

—— Dreams of : amm., anac., borax., con., kal., nitr.,
n-vom.

DISGUST OF LIFE, desire to commit suicide : 1) aur., n-vom.,
puls.—2) ambr., amm., ars., lach.—3) bell., carb-vg., caus.,
kreos., merc., nitr-ac., phosph., sep., thuj.—4) alum., ant.,
berb., bovis., chin., dros., grat., hep., hyos., kal-chl., laur., led.,
mez., natr., natr-m., plat., plumb., rhus., ruta., sec., sep., sil.,
spig., spong., staph., stram., sulph., sulph-ac., tart. *Awaking*,
on : lyc., natr. *Early in the morning in bed* : lyc., natr.
Evening in the : aur., dros., hep., kal-chl., rhus., spig. *Night*,
at : ant., n-vom. *Walking in the open air* : bell.

—— BETTER :—after *Weeping* : phosph.

—— WITH :—*Chest, pains in* : aur. *Chilliness* : kal-chl.
Heat : chin. *Heart, palpitation of the* : n-vom. *Limbs*,
heaviness of : lyc. *Stomach, sickness at the* : plat., spong.
Vomit, inclination to : puls.

DISLIKE, vide *Repugnance*.

DISOBEDIENCE : 1) amm., chin., dig., lyc., viol-tr.—2) acon.,
arn., canth., caus., guai., n-vom., spong.—3) caps., nitr-ac.,
phosph., sulph.—[Compare also *Obstinacy*.]

DISORDERED INTELLECT, vide *Anoesis*.

DISPLEASURE, vide *Ill-humour*.

DISPOSITION TO TAKE THINGS IN BAD PART : 1) acon., caus.,
puls.—2) anac., ars., cocc., lyc.—3) bovis., calc., camph., cic.,
dros., natr-m., phosph., spig.—4) aur., carb-an., coloc., cycl.,
n-vom., ran., sass., sil., sulph. Vide also *Sensitiveness*.

DISSATISFIED, vide *Ill-humour*.

DISTRACTION, inattention : 1) cham., oleand.—2) alum.,
amm., arn., caus., natr-m., n-vom., sep.—3) amm-m., ang.,
bovis., kal., merc., plat.—4) agn., anac., asa., baryt., bell.,
calc., cann., caps., chin., coff., colch., con., croc., crotal., graph.,
hell., hep., lyc., mgs-s., mangs-c., mang., mez., natr., phosph.,
phos-ac., plumb., puls., rhod., sass., sil., spig., spong., stann.,
sulph., sulph-ac., thuj., verb.

DISTRACTEDNESS, beside one's-self : 1) acon., coff.—2)
cham., n-vom., puls.—3) dros., graph.—4) chin., ign., lyc.,
phosph., phos-ac., sil., stram., veratr.

DISTRUST, vide *Suspicion*.

Dogs, before the imagination, sees: 1) bell.—2) puls., stram. When *dreaming*: arn., calc., lyc., merc., sil., sulph., veratr., zinc.

DOG'S FLESH, thinks he is eating, when dreaming: alum.

DOGS, dread of: chin., stram.

· DOGMATICALNESS: camph., caust., ferr., lach., merc.

DOOR, thinks some one is entering in at the: con.

DOUBT OF RECOVERY, vide *Health, Solicitude about one's*.

· ——— OF SALVATION, vide *Mental diseases, religious*.

· ——— OF TIMELY SUBSISTENCE, vide *Business, solicitude about his*.

DRAGONS, sees: op.

DREAD: 1) bell., calc., op., puls.—2) amm., ars., baryt., chin., lach., phosph., plat., sep., stram., sulph.—3) carb-an., con., cupr., graph., lyc., ran., rhus., veratr.—4) acon., alum., anac., ang., bor., bry., camph., carb-vg., caus., cic., cocc., coloc., crotal., daph., dig., dros., hep., hyos., ign., kal., mgs-arc., mur-ac., natr., natr-m., nitr-ac., rhod., sec., sil., spig., staph., valer., zinc.

——— OF ANIMALS: 1) chin.—2) caus., hyos., stram. *Bed*, of the: cann., caus., lyc. merc., natr. *Cholera*, of the: lach. *Darkness*, of: 1) puls.—2) calc., lyc., valer. *Devoured*, of being: stram. *Disease*, infection, etc.: 1) calc.—2) borax., lach. *Dogs*, of: 1) chin.—2) caus. *Ghosts*, of: 1) ars., puls., sulph.—2) acon., carb-vg., dros.—3) cocc., phosph., stram., sulph., zinc. *Infection* of: bor., calc., lach. *Poison*, of: hyos., rhus. *Sold*, of being: hyos. *Solitude*, of: 1) ars., lyc., stram.—2) con., dros.—3) kal., ran. *Thieves*, of: 1) ars.—2) lach.—3) con., ign., merc., natr-m., sil., zinc.—4) alum., aur., bell., magn-c., magn-m., natr., phosph., veratr.

——— AFTERNOON, in the: sulph. *Alone*, when: 1) ars., lyc.—2) con., dros.—3) kal., ran. *Approach of others*, on the: con., ign. *Asleep*, on falling: merc., rhus. *Awaking*, on: 1) sil., sulph.—2) amm., bell., cocc., con., lyc., natr., natr-m., nitr-ac., phos-ac., zinc. *Child*, in a: caus. *Dark*, in the: 1) calc., puls.—2) lyc., valer. *Day and night*: ars. *Deram-ing*, when: 1) chin., graph., lyc., n-vom., phosph., rhus.—2) amm-m., cocc., con.—3) ars., bell., carb-vg., kal., op., petr., puls., sass., sil., spong., sulph.—4) alum., baryt., calc., croc., hep., hyos., laur., mang., mur-ac., natr., nitr-ac., phos-ac.,

zinc. *Evening*, in the : 1) puls.—2) caus., dros., lyc., phosph.—3) calc., carb-an., valer. *Evening in bed*: calc., kal., merc. *Evening*, in the, twilight : calc. *Eyes*, on closing the : caus. *Fright*, from : natr-m. *Night*, at : 1) ars., chin., sulph.—2) con., graph., lach., puls.—3) amm., bell., carb-vg., caus., cocc., dros., hep., ipec., lyc., merc., natr., natr-m., nitr-ac., phosph., phos-ac., rhus., sil., stann., zinc. *Noise*, during : caus. *Rapid walking*, from : staph. *Room*, in a : valer. *Sleep*, during : ipec., phosph., stann. *Twilight*, in the : calc. *Walking quickly*, on : staph.

—— WITH the following CONCOMITANT AFFECTIONS:—
Constipation: lach. *Eructations*: veratr. *Face, fulness of the*: veratr. *Face, bloatedness of the*: carb-vg. *Face, redness of the*: carb-vg. *Heart, anxiousness at*: rhus. *Pulsation in the body*: carb-vg. *Shuddering*: calc., carb-an., sulph. *Sweat*: ars. *Vertigo*: lach.

DROWN HIM, dreams one wishes to : ign.

DROWNING, dreams he is : alum., ign., merc., ran.

DULNESS, vide *Sorrowfulness*.

EARTH, forms apparently rising out of the : stram.

ECSTASY, rapture : lach., op.

EMBARRASMENT IN COMPANY : ambr., carb-vg.

ENEMIES, fancies he is pursued by : dros. When *dreaming* : con.

ENNUI : 1) natr., n-vom.—2) natr., plumb.—3) alum., baryt., con., lach., lyc., magn-m., petr., zinc.

ENTERING, thinks he hears some one : con.

ENVY, avarice : 1) puls.—2) ars., bry.—3) calc., lyc., sep.

ESCAPE, wishes to, desire to run away : 1) bell., bry.—2) acon., coloc., n-vom., puls., stram.—3) cupr., dig., hyos., lach., veratr.

EXCITEMENT of MIND : 1) acon., asa., coff., n-vom., teucr., valer.—2) ambr., bruc., chin., chinin., hyos., lach., petr., stram.—3) anac., ang., -arn., asa., bell., cic., crotal., cupr., cycl., hydroc., iod., kreos., meph., natr., natr-m., phos-ac., sabad., sulph., sulph-ac., zinc.—4) ant., aur., borax., calc., carb-an., carb-vg., laur., lyc., mgs-aus., merc., mez., phosph., ran., ran-sc., rhus., sep., sil., spig., staph. *Afternoon, in the* : ang. *Evening, in the* : 1) bruc., lach., zinc.—2) anac. *Evening, in bed, in the* : 1) ang., merc., natr-m., nitr-ac., n-vom., puls., sep., spig., sulph., zinc.—2) ant., arn., aur.,

borax., calc., carb-an., carb-vg., lach., laur., lyc., mgs-aus., mez., natr-m., phosph., ran., ran-sc., rhus., sil., staph., sulph-ac. *Night, at* : 1) coff., lach.—2) calc., lyc., sep., zinc.—3) berb., carb-an., laur., mez., mosch. *Walking in the open air, from* : alum.

———— WITH the following CONCOMITANT AFFECTIONS :—
Chest, congestion of : asa. *Eyes, fixed, staring* : alum., chin.
Head, dulness of : ang. *Head, heat of* : meph. *Limbs, flexibility of the* : chin., coff., stram. *Limbs, falling asleep of the* : natr-m. *Limbs, flaccidity of the* : lach. *Limbs, tension of the* : ang. *Prostration* : ambr., iod. *Quivering in the body* : petr. *Trembling* : 1) teucr., valer.—2) bruc., petr.

EXCITEMENT OF THE INTELLECT, of the IMAGINATION : 1) calc., chin., graph., n-vom., puls., sulph.—2) lyc., sep.—3) alum., anac., ang., bry., coff., kal., lach., mgs-arc., oleand., op., sil., spong.—4) agar., ambr., ars., borax., canth., caus., cocc., coloc., con., hep., hyos., nitr., phosph., phos-ac., plat., rhus., sabad., staph., verb., viol., viol-tr., zinc.

———— AFTERNOON, IN THE : anac., ang. *Alone, when* : ars. *Early in the morning* : 1) n-vom.—2) canth., chin., con. *Evening, in the* : anac., chin., phosph. *Evening, in the, in bed* : 1) calc., chin., n-vom., puls., sil., sulph.—2) bry., kal., lyc.—3) agar., caus., cocc., graph., rhus., sabad., staph., viol-tr. *Night, at* : 1) calc., chin., n-vom., puls.—2) plat., sep.—3) bry., graph., kal., lach., mgs-arc., op., sil., sulph.—4) agar., borax., con., hep., hyos., nitr., phos-ac., spong., zinc. *Night and day* : ambr., caus. *Reading, when* : coff., phos-ac. *Unemployed, when* : sulph. *Walking in the open air, when* : ant., sulph. *Working, when* : ang., mur-ac., oleand.

———— BETTER, in the open air : coff.

———— WITH the following CONCOMITANT AFFECTIONS :—
Chest, congestion of : asa. *Ebullition of blood* : graph. *Heat* : bry. *Sleeplessness* : 1) chin., n-vom., puls., sep.—2) graph., lyc., sil.—3) agar., bor., bry., calc., caus., cocc., coloc., hep., kal., nitr., plat., sabad., staph., sulph., viol-tr. *Tenderheartedness* : ambr.

EXPRESSIONS, deficiency of : 1) thuj.—2) con., crotal., kal., lyc., n-vom., puls.

EXTRAVAGANCE : 1) bell.—2) amm., cast., caus., chinin., croc., iod., petr., phel., phos-ac., plat., stram., veratr.—Vide also *Gaiety*.

EYES, frivolous, *closing of the*, on being questioned : sep.

FACES, sees : ambr., arg-n., calc., carb-an., caus., op., sulph.

FACES, grotesque, sees : 1) op.—2) ambr., calc., carb-an., caus., sulph.

FÆCES, dreams of being defiled with : iod., zinc.

FALL, as if about to, when *dreaming* : 1) chin., dig.—2) alum., aur., bell., caps., hell., kal., kreos., mgs-arc., magn-m., merc., mez., plumb., puls., sass., sep., sulph., zinc.

—— Into the water, as if he would, when *dreaming* : amm-m., merc., mez., plumb., puls., sass., sep., sulph., zinc.

—— *Fancies* the objects around will : hyos.

FATUITY, anoxia, senselessness, etc. : 1) bell., cic., hyos., stram.—2) ars., canth., op., sec., veratr.—3) æth., alum., ant., bry., chel., croc., crotal., led., mgs., magn-m., natr-m., n-vom., rhod.

FEARFULNESS, vide *Dread*.

FEELING, ABSENCE OF moral 1) anac., laur.—2) bism., con., hyos., op., sabad.—[Compare also *Indifference*.]

FEELING, ILLUSIONS OF : 1) anac., stram.—2) canth., ign., phosph., sabad.—3) bell., magn-m., op., petr., plat., rhus., sulph., tart.

FIGHTING, sees, persons : op.

FIRE, wish to *set things on* : hep.

—— Apprehension of loss by : bell.

FLY, desire to, vide *Escape*, wish to.

FOOLISHNESS : 1) croc., ign.—2) carb-vg.—3) acon., anac., carb-an., n-mosch., par., seneg.—(vide also *Gaiety*.)

FOOTSTEPS, fancies he *hears* : canth., carb-vg.

FORESIGHT, clairvoyance : 1) acon., phosph.—2) mgs-arc., stann.

FOREST, before the imagination, in a *dream* : canth., magn-m., sep.

FORGETFULNESS : 1) con., lach., zinc.—2) anac., bell., bry., hyos., natr-m., mosch., petr., rhus., sil., staph., sulph.—3) alum., amm., baryt., calc., colch., croc., cycl., graph., hell., hep., oleand., phosph., rhod., spig., stram., veratr.—4) ars., borax., carb-an., carb-vg., cocc., dig., guai., kreos., magn-c., merc., mez., mosch., natr., phos-ac., selen., stront., viol-od.

FORMS, sees : carb-vg., cic., hell., nitr-ac., stram., sulph.

—— FRIGHTFUL, before the imagination : bell., op., stram.

—2) calc., chin., lyc., n-vom., puls., sil.—3) carb-vg., spong., sulph. When *dreaming*: 1) graph., phosph., rhus.—2) ars., con., kal., petr., phosph., sass.—3) baryt., croc., hyos., laur., mang., mur-ac., natr., phos-ac., sass.

FOWLS, sees: hyos.

FRIGHTENED, or STARTLED, *easily*: 1) bell., borax., ign., n-vom., op., stram.—2) caps., carb-an., caus., con., kal., lach., natr-m., petr., phosph., rhus., sep., sulph.—3) calc., cocc., sabad., samb.—4) acon., alum., ang., ant., arn., cann., cham., cic., graph., led., merc., natr., nitr-ac., plat., sil., spong., sulph-ac., ther., veratr.

FUTURE, SOLICITUDE ABOUT, dread of the future: 1) baryt., bry., natr-m., puls.—2) dig., kal., natr., spig.—3) anac., caus., chel., cic., con., dros., dule., mang., tart.—4) arn., ars., graph., nitr., op., phos-ac., stann., thuj.

GAIETY, joyousness, extravagance, etc.: 1) bell., croc., stram.—2) acon., cupr., hyos., ign., lach., lyc., plat., veratr.—3) alum., anac., carb-vg., caus., cocc., natr-m., mosch., op., phosph., phos-ac., spong., zinc.—4) amm., arg., arn., asa., asar., aur., baryt., cann., caps., carb-an., chin., chinin., cic., con., ferr., graph., iod., kreos., laur., mgs-arc., magn-c., men., merc., natr., par., petr., puls., sabad., sass., seneg., sep., stann., staph., sulph., sulph-ac., tart., teucr., ther., thuj., verb.

— AFTERNOON, IN THE: staph. *Evening, in the*: alum., bell., cast., cupr., natr-m., phell., zinc. *Evening, in bed in the*: alum. *Forenoon, in the*: graph. *Music, hearing*: croc. *Night, at*: alum., bell. *Open air, in the*: n-mosch., plat. *Sleep, during*: alum., bell., caus., croc., hyos., kreos., lyc., mgs-arc., phos-ac., sil., sulph.

— WITH:—*Cough*: veratr. *Debility, relaxation*: con., croc. *Eyes, obscuration of the*: croc. *Epigastrium, affected*: anac., con. *Face, heat of*: veratr. *Face, paleness of*: croc. *Face, redness of*: acon., veratr. *Gait, easy*: thuj. *Head-ache*: croc. *Head, dulness*: therid. *Heat*: acon. *Pupils, dilated*: croc.

GEESE, before the imagination: hyos. When *dreaming*: zinc.

GENTLENESS, vide *Mildness*.

GESTURES, foolish: 1) hyos., mosch., n-mosch., sep., strann.—2) ars., bell., cic., cupr., merc., puls., veratr.

GHOSTS, spirits, devils, etc., sees: 1) ars., bell., cupr., op.,

plat.—2) dulc., lach., stram., sulph. When *dreaming*: carb-vg., sil.—2) alum., ign., kal., puls.—3) amm., bovis., lach., lact., magn-c., natr., nitr-ac., op., sass., sep., spig., sulph., tart.

—— DREAD OF: 1) ars., puls., sulph.—2) acon., carb-vg., rhus.—3) cocc., phosph., stram., sulph., zinc.

GLOOMY disposition, dismal humour: 1) conc., n-vom.—2) anac., caus., cham., chin., dig., graph., iod., men., petr., rhab., rhod., sulph., sulph-ac., tarax., zinc.

GODLESSNESS, want of religious feelings: anac., coloc.

Gossiping, babbling, tattling: hyos., veratr.

GREATER than others, imagines himself: plat., stram.

GRIEF, fretfulness: 1) ign., staph.—2) alum., ars., caus., lach., lyc., phos-ac., sep.—3) amm-m., cycl., graph., natr-m., op.—4) acon., agar., amm-m., aur., baryt., calc., carb-an., lact., puls., sulph-ac.

GROANING, moaning: 1) acon., bell., cham., n-vom.—2) alum., ign.—3) amm., bry., cocc., graph., hell., kal., mgs-arc., merc., natr-ac., puls., sass., sep., stram., tart., veratr.

GROWLING, like that of bears around him, fancies he *hears*: magn-m.

GROWLING, like a dog: alum., hell., lyc.

GRUNTING, compare *Groaning*.

HAND, as if he were seized by the: canth.

HANDS CLAPPING of the: bell., cic., veratr. *Crossing* of the hands *over one another*: mosch. *Fighting* with the: mosch. *Folding* of the: puls. *Gesticulations*, movements of the: ars., bell., cic., hyos., mosch., puls., stram., veratr. *Lifting-up* of the: ars. *Snatching* with the: stram. *Wringing* of the: phosph., puls., sulph.

HANGED, dreams he will be: amm-m.

HANGING, sees persons: ars.

HARDHEARTEDNESS: anac., croc.

HARLEQUIN, fancies he is a: hyos.

HASTINESS: ambr., aur., bry., cann., carb-an., con., hep., lach., laur., mgs-arc., mgs-aur., merc., natr., natr-m., phos-ac., sep., sulph., sulph-ac., viol-tr.

HATRED, grudging, etc.: 1) aur., natr-m.—2) mang., nitr-ac., sulph.—3) agar., amm-m., anac., calc., cic., lach., led., phosph., stann.

—— Chiefly towards OTHERS: amm-m., aur., calc., stann. *Towards those who have offended*: 1) aur., natr-m.,

nitr-ac., sulph.—2) mang. *Misanthropy* : cic., led., phosph.

HEAD, believed to be transparent, and speckled brown : bell.

HEAD, SHAKING of, foolish : bell., cham.

HEADLESS bodies before the imagination : n-vom.

HEADSTRONG, vide *Stubbornness*.

HEALTH, SOLICITUDE ABOUT, anxious, doubt of recovery, dread of disease : 1) calc., lach., n-vom., puls.—2) acon., ars., bry., ign., natr., phos-ac.—3) kal., phosph., sep., sulph.—4) alum., amm., borax., calad., kreos., mgs-arc., merc., natr-m., nitr-ac.

HEARING, ILLUSIONS OF : anac., bell., calc., canth., carb-vg., cham., con., dros., magn-m., phos-ac.

HELP, calling for : plat. When *dreaming* : kal.

HIDES HIMSELF, vide *Conceals himself*.

HOME, will go, believes himself not to be at : 1) lach.—2) bell., bry., op., veratr.

HOPELESSNESS : 1) arn., caus., lach.—2) carb-an., chin., chinin., natr-m., nitr-ac., op.—(Vide also *Discouragement*.)

HORSES before the imagination : mgs-aus., magn-m, zinc.

HOWLING, vide *Weeping*.

HUMAN BEINGS before the imagination, vide PEOPLE.

———— Taken for swine : hyos.

HUMAN BEINGS, HATRED OF, misanthropy : 1) cic., led., phosph.—2) amm., aur., calc., stann.

HUMAN BEINGS, DREAD OF : anthropobia : 1) hyos., natr., puls., rhus.—2) anac., baryt., lyc.—3) acon., aur., bell., cic., con., cupr., selen., stann.

HUMOUR, out of, vide *Ill-humour*.

HUNTER, imagines himself a : veratr.

HYDROPHOBIA : 1) bell.—2) canth., hyos., lach.—3) arg-n. stram., veratr.

HYPOCHONDRIACAL DISPOSITION : 1) calc., con., ign., lach., natr., n-vom., puls.—2) acon., ars., aur., bell., bry., caus., cham., chin., hell., natr-m., phos-ac., plat., rhus., sep., zinc.—3) alum., cupr., graph., iod., kal., lyc., mgs-arc., merc., nitr-ac., petr., phosph., sabad., staph., stram., sulph., valer.—4) agn., amm., arg-n., arn., asa., borax., calad., canth., carb an., cocc., croc., dig., euphr., grat., hep. ipec., kreos., mez., nitr., n-mosch., sabin., seneg., squill., stann., veratr., viol-od.

———— AFTERNOON, in the : crocc., graph., zinc. Alone, when : ars. Awaking, on : alum., lyc. Early in the morning in bed : kreos., n-vom., phosph., puls. Evening, in

bed, in the : puls. *Forenoon*, in the : n-mosch. *Meal*, after a : n-vom., zinc. *Night*, at : alum., calc., lach., mgs-arc., natr-m. *Open air*, in the : con., petr. *Room*, in the : valer. *Sitting*, while : mgs-arc.

————— WITH:—*Chilliness*: ars.; con., puls. *Circulation* excited: plat., sep. *Coldness*: ars. *Debility*, lassitude, etc.: ars., mosch., n-mosch., plat., sep., zinc. *Ears*, noise in: puls. *Face*, heat of: n-mosch. *Face*, paleness of: mosch. *Fainting*: mosch. *Fever*: petr. *Fits*: con. *Hands*, heat of: n-mosch. *Heat*: calc. *Head*, dulness of: dig. *Hypochondrium*, pains in: zinc. *Pulse* excited: plat., sep. *Respiratory affections*: lobel., sep. *Stomach*, sickness at: lyc., plat.

HYSTERICAL DISPOSITION: 1) ign.—2) aur., calc., con., mosch., n-mosch., n-vom., phosph., plat., puls.—3) anac., asa., caus., grat., sep., sil., sulph., viol-od.—4) acon., bell., bry., cann., cham., chinin., cic., cocc., croc., hyos., iod., kal., lact., magn-c., magn-m., natr-m., nitr-ac., staph., ther., valer.

IDEAS, vide *Thoughts*.

ILL-HUMOUR, peevishness, morose disposition: 1) n-vom., phosph., staph. sulph.—2) amm-m., ars., bell., calc., caus., cham., ign., kal., kreos., lyc., merc., nitr-ac., puls., rhus., sep., sil., stann., staph.—3) acon., alum., arg., aur., chin., con., fluor-ac., graph., hep., lach., led., natr., natr-m., petr., phos-ac., stront.—4) amm-ang., ant., arn., asa., asar., borax., bry., calc-phos., carb-an., chlor., cic., colch., cycl., guai., iod., lact., mgs-aus., magn-m., mang., meph., mez., mur-ac., oleand., plat., prun., rhab., sabin., samb., sass., spig., squill., sulph., teucr., thuj., verb., viol-tr., zinc.

————— AFTERNOON, in the : æth., anac., bovis., cann., con., mang., mur-ac., nitr-ac. *Asleep*, falling, on: kal. *Awaking*, on: 1) lyc.—2) ars.—3) anac., bell., borax., bry., ign., kal., mez., nitr-ac., n-vom., petr., phosph., phos-ac., plat., plumb., rhus., sabad., tart., thuj. *Breakfast*, after: con. *Careses*, aggravated by: chin. *Child*, in a: 1) ant., tart.—2) ars., borax., graph., puls., sil. *Early in the morning*: 1) lyc., magn-m.—2) nitr-ac., plat.—3) amm., amm-m., ars., asa., bell., bovis., bruc., bry., calc., con., hep., kal., kreos., mang., mez., n-vom., petr., phos-ac., plumb., puls., rhus., sass., sep., sulph., sulph-ac., tarax., thuj., zinc. *Early in the morning*, in bed: 1) lyc.—2) ars., bell., bry., con., kal., mez., nitr-ac., n-vom., petr., phos-ac., plat., plumb.,

puls., rhus., thuj. *Eructating*, after : agn. *Evening*, in the : 1) magn-c., magn-m., mur-ac., sulph.—2) amm-m., ant., baryt., bovis., calc., con., ign., puls., spig., zinc.—3) chin., kal., rhus. *Evening*, in bed, in the : chin., kal., rhus. *Eyes*, on opening the : ign. *Forenoon*, in the : amm., grat., magn-c., sass., seneg. *Looked at*, on being, when one looks at him : 1) ant.—2) ars., cham. *Meal*, after a : bovis., carb-vg., cham., iod., kal., natr., puls. *Menses*, during : amm. *Motion*, during : caps., sulph. *Night*, at : anac., borax., cham., chinin., lyc., mgs-arc., rhus., sabad. *Open air*, in the : 1) con.—2) æth., borax., mur-ac. *Pains*, during the : hep., ign. *Room*, in the : anac., ign. *Siesta*, after a : anac., caus. *Sleep*, after : anac., bell., caus., cham., mgs-aus. *Sleep*, during : cham. *Sitting still*, while : calc. *Sunset*, after : puls. *Walking*, when : borax., clem., con., thuj. *Walking in the open air*, after : 1) con.—2) amm., calc., mgs-aus., puls. *Walking in the open air*, when : borax., con. *Weather*, during dull : amm.

ILL-HUMOUR, BETTER :—*Afternoon*, in the : magn-c. *Bleeding at the nose* after : kal-chl. *Evening*, in the : bism. *Music*, from : mang. *Open air*, in the : anac., asar., coff., stann. *Sleeping*, after : caps. *Supper*, after : amm. *Walking*, from, in the open air : asar. *Weeping*, after : 1) plat.—2) nitr-ac.

———— WITH the following CONCOMITANT AFFECTIONS :—
Abdomen, flaccidity of the : ferr. *Appetite*, absence of : puls., spong. *Bruised*, feeling : cham. *Chilliness* : camph., kreos., spig. *Coldness* : camph. *Debility*, lassitude, etc. : baryt., bruc., bry., caps., carb-vg., con., cycl., grat., mgs-arc., mur-ac., natr-m., sabin., spong., vip. *Ear*, sensitiveness of, to noise : bell., phosph. *Face*, heat of : acon., asar., kreos., sass. *Face*, paleness of : mez. *Face*, redness of : acon. *Fits*, convulsion : con. *Forehead*, wrinkling of the : mang., n-vom. *Headache* : acon., amm., bell., bovis., calc., ign. *Head*, dulness of : ars., baryt., bovis., con., sass. *Head*, heat of the : acon., æth. *Lameness* : con. *Legs*, heavy, tired : 1) nitr-ac.—2) ant. *Nausea* : meph. *Pupils contracted* : cocc. *Pupils immoveable* : cham. *Sleepiness* : 1) calc., carb-an., cycl.—2) asar., carb-vg., con., magn-m., plat., spong. *Sleeplessness* : cham. *Stiffness* : puls. *Sweat* : magn-c. *Stomach*, pains in : con. *Yawning* : chinin.

ILLUSIONS, deceptions : 1) bell., op., stram.—2) calc., canth.,

cham., hep., hyos., n-vom., puls., rhus.—3) anac., ars., camph., carb-an., carb-vg., caus., coloc., con., dros., hell., kal., magn-m., merc., sec., staph., sulph.—4) acon., ambr., ant., arn., aur., bry., chin., chinin., cic., cin., coff., coloc., cupr., dig., dulc., graph., ign., iod., lach., lyc., natr., nitr-ac., n-mosch., phosph., phos-ac., plat., plumb., rhab., rhod., veratr.

———— Of FEELING, *deceptions*: 1) anac., stram.—2) canth., ign., phosph., sabad.—3) bell., magn-m., op., petr., plat., rhus., sulph., tart.

———— Of HEARING, *deceptions*: anac., bell., calc., canth., carb-vg., cham., con., dros., magn-m., phos-ac.

———— Of THE IMAGINATION, *deceptions*: 1) bell., n-vom., rhus., stram.—2) calc., canth., hep., hyos., op., sulph.—3) anac., berb., carb-vg., cann., colch., con., dulc., magn-m., merc., par., sec., staph.

———— Of SIGHT, *deceptions*: 1) bell., hyos., op., stram.—2) hep., n-vom., puls., rhus.—3) carb-vg., dulc., hell., kal., magn-m., natr., nitr-ac., phosph., sulph.—4) ambr., ars., calc., camph., carb-an., caus., cham., cic., dros., lach., merc., phos-ac., plat., sep., veratr.

ILLUSIONS of the SENSES IN GENERAL, *deceptions*: 1) bell., op., stram.—2) calc., canth., hep., n-vom.—3) anac., ars., berb., camph., carb-an., carb-vg., caus., colch., con., dros., dulc., magn-m., merc., par., rhus., sec., staph., sulph.—4) ambr., cic., hell., ign., kal., natr., nitr-ac., phosph., phos-ac., plat., sep., veratr.

ILL-WILL, grudging, vide *Hatred*.

IMAGINATIONS, monomanias, etc.: 1) aur., cic., ign.—2) anac., bell., cupr., hyos., lach., sil., stram., sulph., veratr.—3) cham., chin., cocc., con., croc., dros., iod., magn-c., plat., rhus.

IMAGINATION, excited, vide *Excitement of Intellect*.

———— DECEPTIONS OF, vide *Illusions of Imagination*.

———— WEAKNESS OF, deficiency of: anac., cann., mgs-arc.—[Compare *Thoughts, deficiency of, and Intellect, obtuseness of.*]

IMPATIENCE: 1) sil.—2) dulc., ign., merc.—3) lyc., puls.—4) ambr., ars., calc., carb-vg., dros., hep., hyos., ign., kal., lach., natr., natr-m., nitr-ac., phos-ac., sep., spong., sulph., sulph ac., thuj., zinc.

IMPERIOUSNESS: arn., cupr., lyc.

IMPRECATIONS, vide *Slandering*.

INADVERTANCY, vide *Precipitation*.

INATTENTION, while learning and reading, etc. : 1) baryt.—2) alum., asar., bell., caus., cham., coff., kal., natr., spig., sulph.

INCITING OTHERS : hyos.

INCONSIDERATENESS, vide *Precipitation*.

INCONSOLABLENESS : 1) acon., ars., cham., n-vom.—2) coff., spong., stram.—3) ambr., sulph., veratr.—4) dig., lyc., natr., phosph., plat.

INDIFFERENCE, want of sympathy, apathy, etc. : 1) ars., ign., op., phos-ac., sep., staph.—2) bell., calc., chin., sil., veratr.—3) ambr., anac., arn., asa., bism., caps., cham., cic., cin., croc., crotal., dig., hell., kal., lyc., merc., mez., natr., natr-m., nitr-ac., phosph., plat., puls., rhab., sec., stann.—4) agar., agn., alum., amm-m., arg-n., bov., cann., carb-an., carb-vg., caus., clem., con., cycl., euphr., ipec., kal-bi., lach., laur., mgs-arc., men., mosch., rhod., rhus., ruta., sabad., sabin., seneg., squill., stram., sulph., thuj., verb., zinc.

————— APATHIC : 1) baryt., bell., chin., hell., ign., op. phos-ac.—2) amm., mez., op., sil.—3) anac., con., laur., natr., plat., sep.—4) agn., ars., berb., bism., calc., coloc., dig., hyos., laur., lyc., men., natr-m., nitr-ac., phosph., sabad., sabin., staph., sulph. *Business*, towards his : 1) stram.—2) arn., fluor-ac., sep. *Every thing*, towards, extreme : 1) ars., bell., chin., ign., op., phos-ac., puls., sep., staph.—2) anac., lyc., merc., mez., natr-m., phosph., plat., rhab.—3) arn., asa., bell., bism., caps., cham., chin., cic., cin., croc., hell., hyos., kal-chl., sec., stann., veratr. *Towards his own relations* : 1) sep., phosph., plat.

INDIFFERENCE :—*Evening*, in the : dig., kal-chl. *Exertion*, after : natr-m. *Open air*. in the : plat.

————— BETTER :—*Afternoon*, in the : con.

————— WITH :—*Chilliness* : kal-chl. *Debility*, relaxation : lach. *Face*, paleness of : stann. *Head*, dulness of the : dig. *Sleepiness* : dig.

INDIGNATION : 1) staph.—2) coloc.

INDISPOSED to work, etc., vide *Ill-humour*.

INDOLENCE : 1) caps., lach., n-vom.—2) chin., crotal., natr-m., sep.—3) chel., chinin., croc., guai., mgs-arc., phosph., sulph.—4) alum., arn., asa., asar., aur-m., bell., camph., cann.,

canth., carb-an., carb-vg., cocc., con., euphr., ferr., hell., iod., laur., n-jugl., oleand., petr., phos-ac., plumb., ran., rhab., spig., squill.

INDOLENCE :—*In a child* : baryt, lach. *Early in the morning* : amm., canth., chel., cocc., lact., n-vom., squill. *Early in the morning, in bed* : chel., cocc. *Evening, in the* : carb-vg., magn-m., mur-ac., puls., ran-sc. *Meal, after a* : chel. *Open air, when walking in the* : cocc. *Open air, after walking in the* : arn.

———— BETTER :—*Afternoon, in the* : anac. *Evening, in the* : sulph. *Open air, in the* : graph.

———— WITH :—*Chilliness* : camph., crotal., lach. *Coldness* : camph. *Debility, lassitude, etc.* : alum., bruc., canth., cann., chel., chinin., croc., lach., lact., n-vom., staph. *Face, heat of the* : agar., stann. *Feet, heaviness of the* : calc. *Headache* : alum. *Head, congestion of* : agar., n-vom. *Head, dulness of* : berb., iod. *Pupils contracted* : cocc. *Respiratory affections* : puls. *Sleepiness* : cann., carb-an., carb-vg., chin., clem., colch., croc., crotal., mgs., natr-m. *Stretching of the limbs* : cann. *Yawning* : cann., chinin.

INHUMANITY : anac., op.

INQUIETUDE of mind : 1) acon., ars., cham., merc., n-vom. 2) arn., bell., carb-vg., lach., mgs-arc., natr., rhus., sabad., sil., sulph., valer.—3) ant., aur., carb-an., dros., graph., hell., hyos., ign., laur., mang., nitr-ac., phosph., plat., plumb., puls., stann., thuj., veratr. 4) alum., ambr., amm., anac., asa., bovis., bry., calc., canth., cin., coloc., dig., dulc., graph., iod., kal., led., lyc., op., phos-ac., spig., spong., staph., stram., sulph-ac., tarax.

———— AFTERNOON, in the : ang., carb-vg., hyos., tabac. *Child, in a* : ars., cham., kal. *Day and night* : canth., sulph. *Early in the morning* : dulc., hyos. *Evening, in the* : 1) ars., carb-vg.—2) amm., calc., natr., nitr-ac., ruta., veratr. *Evening in bed, in the* : amm. *Forenoon, in the* : anac., phosph. *Meal, after a* : veratr. *Night, at* : graph., iod., kal., merc., spong. *Storm, during a* : phosph. *Walking, when* : merc.

———— BETTER :—*Open air, in the* : graph., lach., valer.

———— WITH :—ABDOMEN, *pains in the* : ars., bovis., cham., tarax. *Arms, inquietude in the* : bell., natr. *Blood, ebullition of* : calc. *Chilliness* : cann., caps. *Debility* : ambr., calc., mgs., viol-tr. *Face, redness of the* : ign. *Face, sweat*

in : mgs. *Feet, stamping with the* : dulc. *Hands, trembling of the* : magn-c. *Headache* : bry., ruta., vip-torv. *Head, heat in the* : canth, phosph. *Head, sweat in the, on the forehead* : phosph. *Heat*, ars., mgs., ruta. *Limbs, tearing in* : ars. *Pupils dilated* : n-vom. *Respiratory affections* : ambr., hep., prun., puls. *Shuddering* : ars. *Sleepiness* : hyos. *Sleeplessness* : iod. *Stomach, sickness at* : amm., anac., ars., bell. *Vomit, inclination to* : calc., bell.

INSANITY OF DRUNKARDS : 1) ars., n-vom., op., stram.—2) coff., hell., hyos., lach., puls., sulph.—3) bell., carb-vg., chin., dig., natr.—4) acon., agar., ant., arn., ign., led., lyc., merc., natr-m., n-mosch., ran., rhod., rhus., ruta., selen., sil., spig., sulph-ac., veratr., zinc.

INSECTS, thinks he sees : bell., puls.

INSENSIBILITY, vide *Feeling*, absence of.

INSTABILITY, vide *Vaccillation*.

INSULTING, vide *Slandering*.

INSULTS, imaginary : ign., n-vom., puls.

INTELLECT, DEFICIENCY OF : cann., mosch.

INTELLECT, CONFUSION OF, vide *Amentia*.

————— OBTUSENESS OF, difficulty of thinking, slowness, impossibility, inability for intellectual exertion, etc. : 1) alum., lach., lyc., natr-m., n-vom., phos-ac.—2) amm., calc., graph., hell., hyos., natr., oleand., op., puls., sil., staph., sulph.—3) bell, sep., stram., thuj.—4) amm., aur., carb-vg., mosch., rhus.—5) acon., ambr., arg-n., asa., caus., con., cycl., ign., laur., men., meph., merc., nitr-ac., petr., ran., sec., spig., veratr.

————— AFTERNOON, in the : anac., graph., natr-m., sep., sil. *Alone, when* : phosph-ac. *Breakfast, when at* : guai. *Chagrin, from* : ign., lach. *Early in the morning* : berb., canth., carb-vg., phosph. *Evening, in the* : amm., ign., natr-m. *Meal, after a* : rhus. *Mental labour, after* : 1) n-vom., sil, sulph.—2) graph., lach., lyc., natr., natr-m., puls.—3) asa., aur., berb., cham., cocc., sabad., sass., selen. *Night, at* : kal. ran-sc. *Reading, when* : coff., n-mosch. *Siesta, after a* : graph. *Speaking, in* : mez. *Speaking, when interrupted in, by others* : mez. *Standing, when* : bry., guai. *Walking, when* : rhus. *Writing, when* : n-mosch.

INTELLECT, OBTUSENESS OF, BETTER :—*Evening, in the* : sil. *Open air, in the* : men. *Walking in the open air, after* : borax.

———— WITH the following CONCOMITANT AFFECTIONS:—
Coldness : aur. *Debility*, lassitude, etc. : aur., dig., selen.
Eyes, obscuration of : carb-vg. *Eyes, pressure outwards, in the* : mgs-arc. *Face, heat of* : bry. *Fingers, pains in the* : mosch. *Headache* : carb-vg., kal., lach., lyc., mgs-arc., natr., sabad. *Head, congestion of the* : kal. *Head, coldness of the* : ambr, *Head, heat of the* : dig. *Head, dulness of the* : anac., carb-vg., dig., kreos., lach., lyc., men., mez., natr. *Nausea* : aur. *Skin, moist* : aur. *Sleepiness* : bruc., n-mosch. *Toes, pains in the* : mosch. *Trembling* : aur. *Vertigo* : ambr., phosph-ac., rhus.

INTELLECTUAL POWERS, vide *Amentia*.

INTROSPECTIVENESS : 1) cycl., n-vom.—2) alum., arn., aur., canth., caps., caus., cham., euphr., hell., ipec., mez., mur-ac., oleand., op., sulph.—(Vide also, *Quiet disposition*.)

IRASCIBILITY : 1) bry., cham., n-vom., phosph., sulph.—2) ars., aur., carb-vg., caus., mgs-aus., natr., nitr-ac., petr.—3) amm., arn., caps., chin., croc., graph., ipec., kal., natr-m., sep., sil., zinc.—4) anac., bell., calc., cann., canth., carb-an., con., cycl., ferr., hell., ign., iod., lach., led., lyc., mang., merc., mez., mur-ac., oleand., op., ran., ruta., sabad., seneg., spig., stann., stront., sulph-ac., veratr.—(Vide also *Vexation*.)

IRRESOLUTION : 1) lach., petr.—2) cocc., hell., ign., mgs-arc., n-vom., puls.—3) alum., ars., baryt., calc., cham., chin., cupr., daph., ferr., iod., kal., magn-m., mez., natr-m., phosph., ruta., sulph., tarax.

IRRITATION, EXTREME : 1) acon., bell., cham., coff., mgs-arc., merc., n-vom.—2) arn., asar., aur., calc., chin., phosph., puls., teucr., valer.—3) ant., ars., bry., carb-vg., ferr., hep., hyos., lach., lyc., natr-m., sep., sulph., veratr.—4) amm., ang., asa., baryt., carb-an., cocc., daphn., dros., ign., kreos., magn-m., meph., nitr-ac., stann.

IRRITABILITY, irritation, extreme : 1) acon., bry., merc., n-vom., phosph., sulph.—2) carb-vg., caus., con., hep., iod., kal., lyc., natr-m., nitr-ac., puls., staph.—3) amm-m., arn., ars., aur., calc., canth., graph., ign., ipec., lach., mgs-arc., mez., natr., petr., plat., sep.—4) ambr., amm., anac., ang., baryt., bell., borax., bovis., camph., cann., caps., carb-an., cham., chin., cocc., coloc., cycl., daph., dros., kal-bi., lact., magn-c., mur-ac., nitr., ran., sang., sass., sil., spig., spong., stann., sulph-ac., teucr., thuj., viol-tr., zinc.

IRRITABILITY :—*Afternoon* in the : graph. *Early in the morning* : calc., natr., spong. *Evening, in the* : calc., canth., lach., puls. *Forenoon, in the* : natr. *Meal, during a* : teucr. *Meal, after a* : amm-m., carb-vg., teucr. *Menses, during the* : amm. *Night, at* : spong. *Noise, from* : ipec. *Sleep, after* : caus. *Sunset, after* : puls. *Stool, before* : calc.

———— **WITH** :—*Arms, relaxation of the* : carb-vg. *Chilliness* : caus. *Debility, etc.* : ambr., calc., carb-vg., caus. *Face, redness of the* : puls. *Feet, heaviness of the* : calc. *Hands, relaxation of the* : carb-vg. *Hands, redness of the* : puls. *Headache* : bry., teucr. *Heat* : carb-vg. *Pupils dilated* : cocc. *Shivering* : puls. *Sleeplessness* : calc. *Vertigo* : calc.

ISLAND, fancies he is on a distant : phosph.

JEALOUSY : 1) hyos.—2) lach.—3) camph., n-vom., puls.

JOYLESSNESS : 1) croc.—2) acon., alum., amm., cann., cham., coloc., dros., ipec., laur., lyc., prun., tabac.—[Compare *Sorrowfulness*.]

JOYOUSNESS, cheerfulness, vide *Jollity*.

KNOCKING under the bed, as if he heard something : calc., canth.

KNEELING and praying : ars., stram.

LABOUR-PAINS, pretended : veratr.

LAMENTATIONS, vide *Complaining*.

LONGER, imagines things to be : berb.

LONGER, appearances that *become* : camph., dros., kreos., nitr-ac., sulph.

LASCIVIOUSNESS, lascivious ideas : 1) bell., calc., carb-vg., chin., phosph., stram.—2) canth., lach., natr-m., puls., sep.—3) graph., majoran., mosch., stann., stram., veratr.—4) ant., con., ign., mgs-arc., nitr-ac., sass., sil., zinc.

LAUGHING : 1) bell., croc., stram.—2) acon., hyos., phosph.—3) alum., anac., con., natr-m., n-mosch., plat., veratr.—4) amm., asa., aur., calc., carb-vg., cic., cupr., graph., kreos., lach., op., puls., sabad., sep., sulph., tarax., verb., zinc.

———— *Night, at* : alum., caus., kreos., lyc., sep., sil., sulph., veratr. *Sardonic* : ran-sc., sec., zinc. *Serious things, at* : anac., natr-m. *Sleep* : alum., caus., croc., kreos., lyc., sil., sulph. *Spasmodic* : 1) anr., calc., con., ign.—2) alum., bell., caus., croc., cupr., phosph.—3) acon., anac., asa., cic., natr-m., n-mosch., plat., stram., veratr., zinc. *Weeping, alter-*

nating, with : 1) aur., puls.—2) alum., lyc., stram.—3) borax., caps., graph., phosph., sep., sulph., veratr.

LEWDNESS : 1) hyos., stram., veratr.—2) n-vom., op., phosph.

LICE, in a *dream* sees : 1) n-vom.—2) amm., mur-ac., phosph.

LICENTIOUSNESS : arn., baryt., merc., spong., vide *Extravagance*.

LIGHTS in a corner, places the : merc.

LIVELINESS, vide *Vivacity*.

LOCALITY, ERRORS OF : 1) bry., par., veratr.—2) lach., valer.

LOOK, FIXED on one point, *staring* : 1) cic., hyos.—2) cann., clem., guai., hell., ign., kreos., mez., natr., ran.

LOQUACITY, talkativeness : 1) hyos., stram.—2) cupr., op., veratr.—3) borax., iod.—4) arg., ars., bell., canth., caus., croc., lach., mgs-ac., magn-c., meph., natr., selen., stann., tarax., teucr., thuj.—(Vide also *Gossiping*.)

LOW-SPIRITED disposition, vide *Melancholy*.

MADNESS, vide *Mania*.

MALICE, spiteful tricks, etc. : 1) anac., bell., hyos., lach., n-vom., stram.—2) canth., carb-an., chin., mosch., natr-m., petr.—3) agar., baryt., cann., caps., cocc., coloc., con., croc., cupr., hep., lyc., merc., natr.; op., plat., sec., stram., veratr., zinc.

MALICIOUS PLEASURE : agar.

MANIA, fury, madness : 1) bell., hyos., stram., veratr.—2) ars., canth., lyc., op.—3) agar., cann., croc., merc., sec.—4) acon., arg-n., baryt., camph., cocc., colch., cupr., kal., lach., nitr-ac., phosph., plumb., sabad., seneg., tart.

——— *Abdomen*, pain in the : canth., cupr. *Appetite*, loss of : veratr. *Breathing*, oppression of : merc. *Dreaming*, when : kal. *Early in the morning in bed* : kal. *Evening*, in the : croc. *Eyes*, *staring* : bell. *Fainting* : cupr-ac. *Feet*, stamping with the : veratr. *Headache* : veratr. *Heat* : bell., veratr. *Larynx*, pains in : canth. *Masks*, sees people masked, before the imagination : op. *Mouth*, distortion of : phos-ac. *Night*, at : bell., veratr. *Ptyalism* : veratr. *Sleep*, after, on awaking : bell. *Sleep*, during : phos-ac. *Vomiting* : cupr-ac.

MEDITATIVENESS, buried in thought : 1) canth., cic., hyos., natr., phosph., plumb., sabad.—2) amm-m., cann., cham., ign.,

rhus., sulph.—3) cic., clem., guai., hell., hyos., kreos., mez., natr., ran.

MELANCHOLY, lowness of spirits: 1) ars., aur., bell., calc., caus., graph., ign., lach., natr-m., puls., rhus., sep., sulph., veratr.—2) cocc., hell., hyos., lyc., merc., n-vom., phosph., plat., sil., stram.—3) acon., alum., anac., acet., carb-an., chin., croc., dig., dros., kal., natr., nitr-ac., phos-ac., ruta., staph.—4) ambr., amm., arn., baryt., canth., cic., con., cupr., hep., petr., plumb., sec., sulph-ac., tabac., zinc.

MEMORY, DEFICIENT, weak memory, forgetfulness, etc.: 1) aur., hep., hyos., lach., natr-m., n-mosch., op., staph., sulph.—2) anac., ars., bell., bry., cycl., guai., hell., ign., kreos., lyc., petr., rhus., sep., sil., stram., veratr.—3) alum., calc., colch., croc., graph., nitr-ac., oleand., puls., spig., zinc.—4) acon., ambr., amm., arg-n., arn., baryt., borax., bovis., camph., carb-an., carb-vg., cocc., coff., cupr., dig., kal., mgs-arc., magn-c., mang., merc., mez., mosch., natr., phosph., phos-ac., plumb., rhod., sabad., selen., stann., stront., verb., viol-od.

——— FOR BUSINESS: hyos., kal., kreos., mgs., phosph., sabin., selen., sulph. For *correct writing*: lach. For what is *heard*: hyos., lach., mez. For the *hour* of the day: lach. For *letters*, while reading: lyc. For *persons*: croc. For *proper names*: 1) sulph.—2) anac., croc., guai., oleand., puls., rhus. For what one has *read*: guai., hell., phos-ac., staph. *Happened*, for what has: graph., natr-m., sulph. For what one has just *spoken*, what one intended to say: 1) baryt., —2) arn., carb-an., colch., hell., hep., mgs., merc., mez., rhod., sulph., veratr. For *things, names of*: 1) lyc.—2) rhus. For *things thought of*: 1) natr-m.—2) cocc., colch., hyos., staph. *Words*: baryt., lyc.

——— AFTERNOON, *in the*: anac. On *awaking*: stann. After *chagrin*: ign. *Early in the morning*: sil., stann. *Early in the morning, in bed*: stann. When *reading*: lyc. While *writing*: natr-m.

——— WITH the following CONCOMITANT AFFECTIONS:—*Debility*: nitr-ac. *Headache*: kal., mosch.

MEMORY, increase of: 1) hyos.—2) anac., croc.—3) cycl., seneg.

MEN, sees, vide *People*, sees.

MENTAL DULNESS, vide *Intellect*, obtuseness of.

MENTAL EXCITEMENT, vide *Excitement of mind*.

MENTAL RELAXATION, mental prostration, mental fatigue : 1) n-vom., sulph.—2) lach., natr., puls., sil.—3) aur., calc., colch., lyc., mosch., op., rhus., sep.—4) bell., hyos., natr-m., phos-ac., stram., veratr.—5) acon., ambr., amm., anac., bry., canth., caus., cham., chin., cin., cocc., coloc., dig., hell., hep., ign., laur., magn-c., merc., nitr., n-mosch., phosph., plat., rhus., spong., staph., sulph-ac., tart., valer., zinc.

MENTAL WEAKNESS : 1) aur., ign., petr.—2) caps., natr., natr-m., spong.—3) ambr., anac., ars., asa., asar., bell., bry., caus., phos-ac., sulph., sulph-ac., thuj.—[Compare *Intellect, obtuseness of*.

MICE, sees, before the imagination : 1) calc.—2) colch., op. When *dreaming* : colch.

MILD DISPOSITION : 1) lyc., mgs-arc., puls.—2) ars., croc., cupr., ign., kal., mosch., sil.

MIND, ABSENCE OF : 1) cham.—2) agn., alum., amm., anac., caus., daphn., kreos., mosch., n-mosch., plat., plumb.—[Compare *Distraction*.]

MIND, ACUTENESS OF : 1) anac., aur., coff., op.—2) asa., veratr., viol-od.

MISCHIEVOUS DISPOSITION, falseness : cupr., lach., n-vom.

MISFORTUNE, APREHENSION OF : 1) calc., cupr., veratr.—2) alum., anac., ars., bry., caus., graph., men., merc., n-vom., phosph., tabac., veratr.—3) agar., amm., baryt., cast., cic., clem., colch., dig., dros., hell., hydroc., ipec., kal-iod., lach., laur., magn-c., mang., mur-ac., natr-m., rhus., sabin., spong.—(Vide also *Apprehensions*.)

MISTAKES : 1) lach., n-vom., sulph.—2) amm., calc., cham., chin., graph., hep., hyos., natr-m., sep.—3) bovis., cann., caus., cocc., con., crotal., kal., mang., merc., natr., plat., puls., rhod., sil.

———— In *calculating* : amm.

———— In *calculating time* : 1) lach.—2) cocc., n-vom., petr., ther.

———— In *distinguishing objects* : 1) sulph.—2) calc., cann., hyos., n-vom., plat.

———— In *measure and weight* : n-vom.

———— In *speaking* : 1) amm., calc., cham., chin., graph., hep., natr-m., n-vom.—2) caus., con., kal., mang., merc., sep., sil..

———— In *writing* : 1) lach.—2) amm., cham., chin.,

graph., hep., natr.-m., n-vom.—3) bovis., cann., crotal., natr., puls., rhod., sep.

MOANING vide *Groaning*.

MOCK, DESIRE TO, contemptuous humour: 1) ars., chin.—2) lach., plat.—3) ipec., par.—4) alum., guai., ign.

MONEY, sees, when *dreaming*: alum., cycl., magn-c., zinc.
—— gestures, as if *counting*: bell.

MONOMANIA, monomaniacal ideas: 1) ign., sil.—2) acon., carb-vg., n-mosch., puls., sulph., thuj. In a *dream*: 1) ign., puls.—2) acon, stann.

MONOSYLLABIC, vide *Speaking, shyness of*.

MOROSE, surly disposition: 1) puls.—2) lach., lyc., sep.—3) acon., arn., canth., caps., caus., cham., colch., hyos., ign., ipec., led., mgs-aus., magn-m., mang., mur-ac., phosph., prun., rhab., sass., sulph., thuj.—4) ant., aur., baryt., bism., bry., chin., clem., colon., con., cupr.; dig., guai., merc., mez., op., phos-ac., plat., rhod., ruta., staph., sulph-ac., tabac., verb., viol-tr., zinc.

MOVING, as if objects were: phosph.

MOVEMENTS of the hands, as if spinning: stram.

MUD, insane *licking up of*: merc.

MURDER, DESIRE TO: 1) hep., hyos.—2) ars., chin., lach., stram.

MURDER, and homicide, before the imagination: calc., op., phosph., stram. In a *dream*: 1) natr.-m., petr., staph.—2) amm-m., calc., carb-an., guai., ign., kal-hydr., lach., lact., led., lyc., mgs-arc., merc., natr., ol-an., rhus., sil., spong., zinc.

MURDERED, DREAD OF BEING: op., phosph., stram. In a *dream*: amm-m., guai., ign., kal-hydr., lact., lyc., merc., zinc.

MUTTERING: 1) bell.—2) hyos., lach., stram.—3) n-vom.

NAKED, goes: hyos., phosph.

—— makes himself quite: hyos., phosph.

NECK, fancies he is laid hold of by the: canth., phosph.

NEEDLES, before the imagination: sil. In a *dream*: merc.

NOISES, hears, vide *Illusions of hearing*.

NONSENSICALNESS, vide *Understanding, absence of*.

NOSE, lays hold of others by the: merc.

—— appears transparent and spotted brown: bell.

NOSTALGIA: 1) ign.—2) bell., caps., phos-ac.—3) aur., hell., carb-an., magn-m., merc., sil.

OBJECTS APPEAR :

OBSTINACY : 1) calc., ign., lyc., n-vom.—2) amm., arn., bell., nitr-ac., sulph.—3) acon., alum., caps., dros., kal., sil.—4) anac., canth., carb-an., caus., chin., dig., ferr., guai., hep., kreos., phosph., phos-ac., sep., spong., thuj., viol-tr. *Child*, in a : 1) bell.—2) amm., lyc., sec., sil. *In the Evening* : ign.

OBSTUPEFACTION, vanishing of the senses, inability to collect one's ideas : 1) arn., bell., hyos., op.—2) acon., calc., dulc., lach., laur., n-vom., oleand., phosph., phos-ac., rhus., stann., sulph., veratr., verb.—3) agar., ars., asa., caus., kal., led., merc., mosch., natr-m., plumb., sec., sil., staph., tart.—4) amm., aug., arg-n., aur-m., bism., borax., bovis., bry., carb-an., cin., cycl., iod., lach., lyc., ran., samb., sang., spig., stram., valer., zinc.

OFFENDED humour : merc.

OPENHEARTEDNESS, ingenuousness, too great : bovis.

OPPOSITION vide *Adverse humour*.

OPPRESSION : 1) carb-vg.—2) iod., laur., tabac.

OUT OF TEMPER, vide *Ill-humour*.

OVER-RATING HIMSELF, vide *Pride*.

OX, as if he were riding on an : bell.

PARTURITION, pretended : veratr.

PASSION, bursts of, vide *Violence*.

PEACOCKS, gestures, as if he were frightening away : hyos.

PEEVISHNESS, discontentment : 1) amm-m., calc., cin., kreos., puls., rhus., sil., staph.—2) alum., amm., arn., aur., bell., carb-an., caus., chin., coloc., con., cupr., hep., ign., kal., mgs-aus., natr., petr., phos-ac., sep., spong., sulph.—3) agar., ang., ant., ars., asa., baryt., bism., borax., canth., chinin., cocc., cycl., graph., grat., hydroc., ipec., lact., led., magn-c., magn-m., natr-m., nitr., n-vom., phosph., sabin., sass., stront.—4) æth., agn., asar., berb., bry., camph., cann., clem., colch., dig., dros., guai., lyc., mgs-arc., mang., merc., nitr-ac., oleand., op., plat., plumb., rhab., rhod., ruta., sabad., samb., sulph-ac., tabac., teucr., vip-torv., zinc.

PEOPLE, before the imagination : 1) puls.—2) hyos., magn-c., op., rhab., sep., stram. *In a dream* : bell., merc.

PERSONS, sees, vide *People*.

PHLEGMATIC disposition, vide *Indolence*.

PHRENESIS, paranoia, insanity, etc. : 1) bell., hyos., n-vom., op., stram., veratr.—2) ars., cann., canth., croc., cupr., lyc.—

3) acon., æth., agar., ant., cic., con., crotal., dig., dulc., hyos., lach., merc., natr-m., n-mosch., phosph., plumb., puls., rhus., sec., tereb.

———— After *Apoplexy*: bell. After *brain, inflammation of the*: bell. *Child-bed*, after: 1) plat.—2) bell., puls.—3) sulph., veratr., zinc. After *Cold, taking*: bell. After *eruptions*: ars., bell. After *erysipelas*: bell. After *fright*: bell., plat. After *grief*: bell. After *hæmorrhoids*: n-vom. At the time of the *menses*: puls., veratr. After *mortification*: bell., n-vom., puls. In *pregnant females*: bell. After *typhoid fevers*: bell. From *over-study*: hyos., lach., n-vom. From *vexation*: bell., plat.

———— WITH:—*Appetite, loss of*: veratr. *Blood, discharge of*: merc. *Chest, accumulation of mucus in the*: veratr. *Chilliness*: calc. *Cough*: bell., veratr. *Ears, noise in*: ars. *Emaciation*: sulph. *Eyes, inflammation of the*: cupr., op. *Eyes, blue margins under the*: stram. *Eyes, staring*: bell., stram. *Face, paleness of the*: croc., merc., veratr. *Face, heat of*: veratr. *Face, redness of*: calc., op., veratr. *Face, distortion of*: bell. *Fever*: calc. *Headache*: ars., croc., veratr. *Head, dulness of the*: veratr. *Head, sweat of the*: ars. *Head, trembling of the*: calc. *Heat*: bell., hyos. *Lips, swelling of*: op. *Mouth, distortion of*: op. *Mouth, foaming at the*: bell. *Ptyalism*: merc., veratr. *Pulse, quickened*: ars., crotal., cupr. *Respiratory symptoms*: hyos., merc. *Skin, coldness of*: crotal. *Sight, obscuration of*: croc. *Sweat*: cupr. *Trembling*: ars. *Vertigo*: n-mosch.

PICTURES, representations, images, etc., many before the imagination: 1) bell., graph., stram., sulph.—2) cham., hyos., op., sep., sil., spong.—3) alum., ambr., arn., calc., graph., lact., lyc., natr-m., n-mosch., oleand., plat., rhod., verb.

✓ PINS, before the imagination, vide *Needles*.

PITS, graves, sees, in a *dream*: anac., arn.

PLAYING with the hands: calc.

POISON him, as one wished to: hyos., rhus. In a *dream*: kreos, natr-m.

POSSESSED, condition as if: anac., hyos.

POWER, LUST OF: lyc.

PRAYING, delirious: 1) aur., bell., puls.—2) stram., veratr.

PRECIPITATION, extreme hurry: 1) ign., mgs-arc.—2) puls. 3) bovis., calad., camph., kal., natr-m.

PREGNANCY, pretended : veratr.

PRETENSION of diseases : veratr.

PRIDE, presumption, etc. : 1) lach., plat.—2) arn., lyc., par.—3) alum., chin., cupr., ferr., hyos., ipec., stram., veratr.

PRINCE, considers himself a : veratr.

PROJECTS, forms : 1) chin.—2) anac., ang., coff., oleand.

PROPHESYING : agar.

PROSTRATION of mind : 1) lach., natr-m., n-vom.—2) cann., con., dig., graph., hep., iod., laur., led., lyc., merc., natr., nitr-ac., petr., plat., sass., selen., seneg., sep., spong., stann., sulph., sulph-ac., teucr., zinc.

PURSUED, fancies he is about to be : anac., bell. When *dreaming* : 1) sil.—2) bell., kreos., veratr.

PUSILLANIMITY, discouragement : 1) acon., bry., puls.—2) anac., baryt., chin., ign., kal., mgs-arc., sil.—3) alum., ang., aur., canth., carb-an., carb-vg., caus., lyc., mur-ac., natr-m., nitr., nitr-ac., phosph., ran., sulph., sulph-ac., tabac., verb., zinc.

QUARREL, desire to pick a, vide *Quarrelsomeness*.

QUARRELSOMENESS, contentiousness : 1) cham., ign., lach., lyc., n-vom.—2) arn., aur., bell., caus., merc., mosch., veratr.—3) ars., croc., crotal., hyos., ran., sep.—4) acon., alum., ambr., amm., anac., baryt., borax., bry., camph., canth., caps, chin., dulc., ferr., mgs-aus., mez., natr., natr-m., nitr-ac., oleand., plat., ruta., seneg., spong., staph., stram., viol-tr.

————— In the *Afternoon* : dulc. On *awaking* : lyc. In the *evening* : amm., natr-m. During the *menses* : amm. At *night* : veratr. Walking in the *open air* : mgs-aus.

————— WITH :—*Eyes, staring* : mosch. *Face, heat of* : sep. *Face, paleness of* : mosch. *Lips, blueness of, and dryness of mouth* : mosch.

RATS, before the imagination, vide *Mice*.

RATTLING under the bed, fancies he hears something : calc., canth.

RAVING, vide *Delirium*.

READING, behind him, as if he heard some one : magn-m.

REASON, absence of, vide *Mental weakness*.

RECOLLECTION, loss of, vide *Obstupefaction*.

REDUCED, thinks his abdomen : sabad.

REFRACTORINESS, vide *Stubbornness* and *Defiance*.

RELATIONS, ignorance of his own : bell., hyos., merc., veratr.

————— mocking of his : sec.

RELIGIOUS mental diseases : 1) hyos., lach., puls., stram.—2) ars., aur., bell., ign., lyc., sulph.—3) croc., dig., n-vom., selen.—4) alum., amm., carb-vg., caus., cham., cin., coff., con., cycl., ferr., graph., merc., n-vom., ruta., sabad., sil., veratr., zinc.

REPROACHING, vide *Blame, desire to*.

REPUGNANCE, aversion to *others* : amm-m., aur., calc., fluor-ac., stann. Towards his *business* : brom., puls., sep.—To *laughter* and cheerful faces : ambr. To *music* : acon., n-vom., sabin. To *play*, in children : baryt.

RESERVED disposition : 1) hell., hyos., ign., puls., stann.—2) bell., caus., cham., n-vom., op., plat., rhab., veratr.—3) alum., aur., bism., calc., caps., chin., clem., coloc., cycl., euphor., euphr., ipec., lach., lyc., magn-c., mang., mur-ac., natr-m., nitr-ac., petr., phosph-ac., plumb., sabad., sabin., spong.—4) acon., agar., ambr., amm., amm-m., anac., ant., arn., ars., borax., bry., canth., carb-an., cic., cin., cocc., coff., con., cupr., dig., graph., guai., hep., kal., led., magn-m., men., merc., mez., natr., n-mosch., oleand., phosph., sass., sep., spig., squill., staph., stront., sulph., sulph-ac., thuj., viol-od., viol-tr.

———— In the *afternoon* : anac., mang. *Early in the morning* : cocc., hep., petr. *Early in the morning in bed* : cocc. In the *evening* : amm-m. After a *meal* : plumb. During *menses* : amm., mur-ac. After *sleep* : anac. After *walking in the open air* : arn., calc. When *walking in the open air* : borax., phos-ac., sabin.

———— BETTER :—In the *evening* : clem. In the *open air* : stann.

———— WITH :—*Aversion to light* : con. *Drowsiness* : carb-an. *Ears*, sensitive to noise : con.

REVENGE, desire for : agar., lach.—(Vide also *Hatred*.)

RIDING on an ox, imagines he is : bell.

RIOTS, sees, when *dreaming* : bry., con., guai., ind., kal., lyc., mgs-aus., natr., natr-m., nitr., phosph., puls., sass., stann.

RIOTING, revelling : agar., ambr., ang., ant., lach., n-vom., selen., sulph. In a *dream* : 1) calc., graph., kal., lyc., natr., natr-m., n-vom., petr., sil., sulph., zinc.—2) carb-vg., con., carb-an., chin., nitr., sep., spong.—4) ars., cham., led., mur-ac., nitr-ac., prun.

ROAST him, apprehensive one would : stram.

ROCKS, sees, in the air : magn-m.

RUNNING ABOUT, insane : 1) n-vom.—2) bell., canth., hyos., stram., veratr.

RUDENESS : 1) hyos.—2) lyc., veratr.—3) arn., eugen., hell., n-mosch., n-vom., op., phosph. stram.

SADNESS, vide *Sorrowfulness*.

SALIVA, LICKING UP of his, insane : merc.

SALVATION, inquietude about his, vide *Religious* depression.

SCORPIONS, before the imagination : op.

SCROTUM, swollen, imagines his : sabad.

SELF-CONFIDENCE, DEFICIENCY OF, pusillanimity, discouragement : 1) anac., baryt., bry., chin., kal., puls., sil.—2) ang., aur., canth., mur-ac., tabac.—3) ign., iod., lyc., oleand., rhus., ther.—4) alum., caus., nitr., nitr-ac., zinc.—5) carb-an., carb-vg., lyc., phosph., ran., sulph., sulph-ac.

SELF-LOVE, sensitive : 1) acon., caus., puls.—2) anac., ars., bovis., calc., camph., cocc., dros., lyc., phosph., spig.—3) aur., carb-an., cin., coloc., cycl., natr-m., n-vom., ran., sass., sil., sulph.—[Compare *Sensitiveness* and *Disposition to take things in bad part*.]

SELL him, fancies one would : hyos.

SENSATION, void of, vide *Feeling, absence of*.

SENSE, DULNESS OF, vide *Apathia*.

SENSES, ILLUSIONS OF, vide *Illusions* of the senses.

—— VANISHING OF THE, vide *Collecting his senses, difficulty of*.

SENSELESSNESS, vide *Unconsciousness*.

SENSIBILITY : 1) ign.—2) ant., coff., n-vom.—3) calc., calc-phos.—4) ars., canth., con., crotal., kreps., lach., lyc., phosph., plat., puls.

SENSITIVENESS, sensitive irritability : 1) acon., carb-vg., caus., lyc.—2) arn., ars., cocc., kal., mez., puls., sep.—3) alum., anac., ang., bell., bovis., calc., camph., canth., cham., cin., dros., iod., lach., magn-c., natr., nitr., n-vom., phosph., plat., sass., seneg., spig., stann., staph., viol-tr.

SENTIMENTALITY, vide *Sensibility*.

SERENITY, JOLLITY, cheerfulness, good-humour, contentment, etc. : 1) coff., croc.—2) bell., lach., lyc., natr-m., op., plat., stram., veratr.—3) laur., petr., phosph., seneg., spig., zinc.—4) ang., arg., ars., aur., borax., bovis, caun., canth., caps., carb-vg., caus., chinin., cycl., merc., nitr-ac., phos-ac., ruta., sabad., sass., squill., stann., tarax., teucr., ther., thuj., valer.

————— *In the afternoon*: sass. *In a child*: borax. *Early in the morning*: bovis. *In the evening*: natr-m., zinc. *In the forenoon*: natr-m., zinc. *After a meal*: carb-vg. *After micturating*: eugen. *In the open air*: ang., plumb., teucr.

————— **WITH**:—*Chest, oppression of*, in alternation: spig. *Debility, lassitude*: laur. *Hands, heat of*: phosph. *Head, dulness of the*, in alternation: spig. *Heart, palpitation of the*, in alternation: spig. *Heat, warmth*: petr. *Joints, trembling of the*: cycl. *Lightness, feeling of*: petr. *Strength, feeling of*: op., plat.

SERIOUSNESS: alum., amm-m., ars., aur., bell., borax., cham., chin., cin., euphr., ign., led., merc., n-mosch., phos-ac., spig., staph., sulph-ac.

————— *About ridiculous things*: anac.

SERPENTS, sees in a *dream*: alum., bovis., grat., kal., ran-sc., ratan., sil.

SHAMELESSNESS: 1) hyos., veratr.—2) phosph., stram.—3) hell., n-vom., op.—4) n-mosch.

SHIRT, runs about in his: bell.

SHOES, hides his: bell.

SHOOTING, gestures with a stick, as if: bell.

SHOOT him, fancies one would, in a *dream*: lact.

SHOUTING: 1) bell., caus., cham.—2) acon., bry., coff., lyc., sil.—3) borax., canth., cupr., hyos., ign., n-vom., plat., puls., sep., veratr.—4) arn., ars., aur., calc., carb-an., chin., cic., cocc., croc., ipec., kal., magn-c., merc., nitr-ac., ran-sc., rhab., stram., sulph.

SICK-PERSONS, sees, in a *dream*: calc., ratan.

SIDEWAYS, sees forms on looking: stram.

SIGHING: 1) bry., ign.—2) lach., rhus.—3) hell., plumb., puls.—4) amm., ang., chin., chinin., dig., natr., tabac.—(Vide also *Moaning*.)

SIGHT, *illusions*, vide *Appearances*.

SILENCE: 1) hell., lyc., mang.—2) bell., caus., cham., hyos., ign., n-vom., plat., puls., stann., veratr.—3) aur., carb-an., euphor., euphr., ipec., mur-ac., phos-ac., plumb., sil.—(Vide also, *Talking, shyness of*.)

SILLY MANNER, simpleness, childishness: 1) croc., ign.—2) acon., anac., carb-an., n-mosch., par., seneg.—(Vide also, *Gaiety*.)

SIMPLICITY, silly actions: 1) ars., bell., hyos., n-vom., op., puls., stram., veratr.—2) calc., croc., cupr., merc., plat., rhus., sil., sulph.—3) acon., agar., ant., canth., cic., lyc., mosch., n-mosch., sep.—4) arg-n., arn., aur., camph., cann., carb-an., cham., chinin., cocc., con., crotal., dig., dulc., kal., led., mez., natr-m., phosph., phos-ac., plumb., rhod., sec., tart.

SINGING, trilling, whistling, etc.: 1) bell., stram.—2) croc., teucr.—3) hyos., mgs-arc., spong., veratr.—4) acon., cocc., cupr., magn-c., natr., natr-m., op., phosph., plat., ther. In *sleep*: 1) mgs-arc.—2) bell., croc., phos-ac.

SITS QUITE STIFF: cham., hyos., puls., sep., stram.

SITS quite STILL: cham., puls.

SKELETONS, sees: op.—[Compare *Corpses*, sees.]

SLAY and roast him, as if one would: stram.

SLANDERING, insulting, cursing: 1) n-vom.—2) anac., lyc., petr., veratr.—3) amm., bell., borax., hyos., ipec., nitr-ac., stram.

SMALLER, things appear: plat., stram.

SNATCHING at objects: hyos. At *people*: merc., stram.

Would like to take people by the nose: merc.

SNOW, sees, in a *dream*: kreos.

SOFTNESS, gentleness: ars., ign.

SOLDIERS, before the imagination: bell., bry., natr.

SOLEMN manner of speaking and acting: hyos.

SOLITUDE, AVERSION TO: 1) stram.—2) ars., bism., bovis., calc., con., lyc., mez., phosph.

SOLITUDE, LOVE OF, desire to be alone: 1) bell., ign.—2) aur., calc., chin., cic., cupr., n-vom.—3) carb-an., con., cycl., dig., graph., kal., lach., led., lyc., mgs-aur., magn-m., men., rhus., sep.

SOMNAMBULISM: 1) phosph.—2) bry., mgs-arc., sulph.—3) acon., op., sil.—4) alum., natr-m., petr., rhab., stann., zinc.

SORROW, care: 1) baryt., natr-m., puls.—2) alum., amm-m., caus., cic., ign., natr., spig.—3) acon., agar., amm., anac., arn., ars., chel., dros., graph., mang., nitr., n-vom., op., phos-ac., stann., thuj.—[Compare also, *Apprehension and Grief*.]

——— When ALONE: hep. On *awaking*: alum. *Early in the morning in bed*: alum. In the *evening*: ars., dig., graph., kal. In the *evening in bed*: ars., graph. At *night*: dulc. *Night and day*: caus. When *walking in the open air*: hep.

The first of these is the *History of the*
County of York, which was written by
 John Gough, Esq. in the year 1790.
 This work is a very valuable one,
 and contains a great deal of
 interesting information concerning
 the history and antiquities of
 the county. It is divided into
 three parts, the first of which
 contains a general history of the
 county, the second a description
 of the towns and villages, and
 the third a list of the families
 who have resided in the county.
 The second of these is the *History of the*
County of Lincoln, which was
 written by John Gough, Esq. in
 the year 1790. This work is
 also a very valuable one, and
 contains a great deal of
 interesting information concerning
 the history and antiquities of
 the county. It is divided into
 three parts, the first of which
 contains a general history of the
 county, the second a description
 of the towns and villages, and
 the third a list of the families
 who have resided in the county.
 The third of these is the *History of the*
County of Nottingham, which
 was written by John Gough, Esq.
 in the year 1790. This work is
 also a very valuable one, and
 contains a great deal of
 interesting information concerning
 the history and antiquities of
 the county. It is divided into
 three parts, the first of which
 contains a general history of the
 county, the second a description
 of the towns and villages, and
 the third a list of the families
 who have resided in the county.

petr., spong. *Sweat on the forehead*: lact. *Thirst*: ars., cupr., sulph. *Vomiturition*: amm-m., ars., veratr.

SPIRITS, LOWNESS OF, vide *Melancholy*.

SPIRITS, as if detached from the body: anac.

SPINNING, motions as if: stram. *Dreams* he is spinning: sass.

SPITS all around him, or at people: bell., can., cupr.

SPORTFULNESS, jocosity: 1) croc., ign., lach.—2) bell., caps., men., plat., sass., stram., sulph-ac.

STAB HIM, fancies that one would: op. In a *dream*: guai.

STAB OTHERS, *dread* while *dreaming* he should: lach.

STAGS, sees, in a *dream*: canth.

STAMPS with the feet: 1) veratr.—2) ant.

STARS, falling, when dreaming, sees: alum.

STEALING, thinks he sees people, vide *Thieves*.

STICK, as a gun, uses his: bell.

STOMACH, eaten away, thinks his: ign., sabad.

STONES, into his mouth puts: merc.

STRIKING about him: 1) bell., hyos., stram.—2) natr.—3) canth., lyc., n-vom., plat., phosph., stront.

STRIKE, or fall against everything, disposition to: hyos.

STUBBORNNESS, headstrong: 1) arn.—2) caps., n-vom.—3) acon., dig., lyc., nitr-ac., phosph., sulph.—[Compare also, *Obstinacy*.]

STUPIDITY, vide *Apathia*.

SUICIDE: 1) ars., n-vom.—2) aur., puls.—3) bell., carb-vg., chin., dros., hep., rhus., spig., stram., tart.—4) alum., ant., aur-m., hell., hyos., ign., mez., sec., sep., veratr.—(Vide also, *Disgust of Life*.)

—— With inclination to *drown* himself: bell., dros., hell., hyos, puls., sec., veratr. Inclination to *hang* himself: ars. Inclination to *shoot* himself: ant., carb-vg. To *throw* himself *from a height*: bell.

SUPERFLUITY of everything, fancies he has a: sulph.

SUPERSTITIOUS IDEAS: con.

SUSPICION, distrust: 1) bell., lach.—2) hell., hyos., puls.—3) cham., dros., lyc., merc.—4) baryt., op., ruta.

SWIMMING, believes he is, in a *dream*: iod., lyc., ran.

SWORDS, cross-wise, lays: merc.

SYMPATHY, want of, vide *Indifference*.

TALK, improper: hyos., n-mosch.

TALK, WANDERING : 1) bell., bry., hyos., op., stram., sulph.—2) acon., ars., cham., chin., cupr., lach., n-vom., phosph., sec., veratr.—3) arn., aur., calc., canth., cic., cin., coloc., dulc., ign., kal., lyc., puls., rhus., sabin., spong.—4) ant., camph., carb-vg., chinin., con., iod., n-mosch., plumb., rhod.

TALKATIVENESS, vide *Loquacity*.

TALKING about others, vide *Blame, desire to*.

TALKING, SHYNESS OF, aversion to speaking, panciloquy : 1) bell., ign., phos-ac., puls.—2) acon., ars., bry., hell., lach., n-vom., petr., veratr.—3) agar., ambr., calc., cann., chin., cocc., coloc., cycl., grat., ipec., merc., mur-ac., natr-m., plat., rhab., sabin., spong., stann., staph., sulph., sulph-ac.—4) æth., amm., amm-m., anac., ant., arn., berb., bism., borax., calc-ph., carb-an., caus., clem., coff., dig., euphr., guai., hep., lyc., mgs-arc., mang-c., mang-m., men., natr., nitr-ac., plumb., spig., squill., stront., tabac., viol-od., viol-tr., zinc.

TAPPING ABOUT the room, insane : hyos.

TEARING things in *pieces* : bell., stram., veratr.

TEAR the hair, desire to : bell.

TEMERITY : op.

TENDERNESS : croc.

THIEVES, sees : ars., merc., sil. In a *dream* : 1) cast., merc., natr., sil.—2) alum., aur., bell., kal., magn-c., magn-m., petr., phosph., veratr., zinc.

THIEVES, DREAD OF : 1) ars., lach.—2) con., ign., merc., natr-m., sil., zinc.

THINKING, *difficulty of*, weakness of the faculty of thinking : 1) alum., calc., hell., hyos., natr-m., n-vom., oleand., op., staph.—2) bell., lach., lyc., natr., phos-ac., sep., stram., thuj.—3) amm., aur., carb-vg., n-mosch., rhus., sil., sulph.—4) ambr., arg-n., caus., con., cycl., ign., merc., nitr-ac., petr., veratr.—[Compare *Intellect, obtuseness of*.]

THOUGHT, *confusion of* : 1) chin., natr.—2) amm., ars., asa., borax., cann., lact., laur., n-vom., phos-ac., sulph., veratr.

THOUGHT, DIFFICULT CONNECTION OF, ideas difficult to arrange and unite : 1) chin., natr.—2) caps., laur.—3) amm., asa., borax., lact., n-vom., phos-ac., sulph., veratr.

THOUGHT, FLOW OF : 1) calc., chin., lyc., n-vom., op., phosph., puls., sep., stram., sulph.—2) alum., anac., ang., bry., coff., graph., kal., lach., mgs-arc., oleand.—3) agar., ambr., ars., borax., canth., caus., cocc., coloc., con., hep., hyos.,

nitr., phos-ac., plat., rhus., sabad., spong., staph., verb., violod., viol-tr., zinc.

THOUGHT, DEFICIENCY OF, want of ideas : 1) amm., caus., lach., natr-m., phos-ac.—2) alum., hyos., lyc., natr., nitr-ac., oleand., rhus., staph., thuj., veratr.—3) aur., calc., hell., ipec., n-mosch., sep., sil.—4) agn., anac., arg-n., asa., bovis., cann., caps., chin., clem., coff., croc., cupr., guai., ign., iod., kreos., mgs-arc., men., mez., mosch., sulph., valer.—[Compare *Intellect, obtuseness of.*]

THOUGHT, INSTABILITY OF, ideas unsettled or difficult to retain : acon., berb., chinin., lyc., n-mosch., staph.

THOUGHT, *suspension of*, vide *Thought, vanishing of*.

THOUGHT, VANISHING OF : 1) lach.—2) kal., kreos., merc., mez., n-mosch., ran., rhod.—3) anac., asar., borax., bry., calc., canth., carb-an., cham., coff., cupr., hep., nitr-ac., puls., ran., staph.

THOUGHT, WEAKNESS OF, vide *Intellect, obtuseness of*.

THOUGHT, SLOW FLOW OF, difficulty, slowness of thinking : 1) alum., calc., lach., lyc., natr-m., n-vom.—2) amm., aur., petr.—3) chin., dig., hell., hyos., natr., n-mosch., rhus.—4) carb-vg., op., phosph., phos-ac., ruta., thuj.—5) acon., agar., ambr., ars., bry., caus., coff., hyos., ign., ipec., lact., laur., mgs-arc., men., mez., nitr-ac., oleand., selen., sep., stann., sulph., veratr.—[Compare *Intellect, obtuseness of.*]

THOUGHTFULNESS, profound meditation, buried in thought : 1) cocc., ign., lach., sep., staph.—2) canth., cic., hyos., natr., phosph., plumb., sabad.—3) amm-m., cann., cham., rhus., sulph.—4) cic., clem., guai., hell., hyos., kreos., mez., natr., ran.

THOUGHTLESSNESS : 1) lach., phos-ac.—2) caus., hyos., kal., kreos., merc., mez., nitr-ac., n-mosch., phosph., ran., rhod., rhus., ruta., sep.—3) agn., alum., amm., amm-m., anac., asa., bovis., cann., cham., cic., clem., coff., croc., cupr., guai., hell., ign., kreos., mez., natr., natr-m., valer., veratr.—[Compare *Intellect, obtuseness of.*]

THROWING STONES, insane : bell.

TIMIDITY, vide *Anxiety*, timid, apprehensive.

TONGUE, *protrusion of*, insane : bell.

TOUCH everything, *desire to* : bell.

TRANSPARENT, believes his body to be : bell.

TRAVELLING, imaginary representations of : bell., hyos. In

sang., sil.

ons : anac.
op., stram.
—4) alum.,

z.
tuseness of.

ess.
asa., baryt.,
-vom., op.,

dream : 1)
ovis., kal.,

m., merc.,
b-vg., con.,
puls., sep.,
lyc., mgs-
m., ambr.,
vis., cann.,
dros., hell.,
-, mgs-arc.,
ir., oleand.,
al., sabin.,
ont., sulph-

carb-vg.,
mgs-asa.,
—4) anac.,
z., mosch.,
1) chin.,
ipac., kal.,

n., borax.,
erc., natr.,
m., anac.,
aph., hep.,

ign., lach., magn-m., mez., mur-ac., natr-m., oleand., par., phos-ac., ruta., sep., staph., stront., sulph-ac., tart., thuj. *Impatient*: coloc., kal., rhus., staph., sulph. *Irritable*, easily excited: 1) ars., bry., carb-vg., caus., con., natr-m., nitr-ac., phosph., staph., sulph.—2) amm-m., arn., bell., calc., cham., chin., cocc., hep., ign., ipec., kal., laur., lyc., mgs., natr., petr., plat., puls., spig.—3) amm., baryh., cann., coloc., croc., cycl., graph., hell., hydroc., iod., mgs-arc., magn-c., mang., merc., mez., mur-ac., par., phos-ac., ran., sabad., sep., sill., squill., stann., teucr., veratr., zinc. *Quarrelsome*: 1) cham., n-vom.—2) arn., croc., ign., ran.—3) acon., alum., ambr., chin., kal-chl., natr-m., nitr-ac., petr., ruta., sil., spong., sulph. *Sensitive, disposed to take things ill*: 1) acon., calc., carb-vg., caus.—2) ars., cocc., plat., sep.—3) chin., cycl., dros., natr., nitr., ran., sass., spig., stann., sulph., thuj. *Tearful*: 1) bell., cocc., puls.—2) ambr., caus., coff., mgs-aus., n-vom., petr., sabin., spong., staph. *Thought*, in inward: calc., coff., con., ign., lach., lyc., phosph., ran., sass., sulph. *Throw away* what is in the hand, causing one: 1) staph.—2) coff. *Wrathful*, furious: 1) aur., bry., carb-vg., cham., n-vom., sulph.—2) amm., arn., ars., caps., chin., croc., graph., ipec., kal., mgs., mgs-aus., natr., natr-m., nitr-ac., petr., phosph., sep., sil., zinc.—3) acon., ambr., anac., bell., calc., can., canth., carb-an., caus., con., cycl., hell., ign., iod., lach., led., lyc., mang., merc., mez., mur-ac., oleand., op., ran., ruta., sabad., seneg., spig., stann., stront., sulph-ac., veratr.

———— In the AFTERNOON: bovis., canth., kal. On *awaking*: bell., carb-an., cast., caus., cham., lyc., petr., rhus., sulph-ac. On being *blamed*: ign. From *contradiction*: 1) ign.—2) lyc. When *dreaming*: 1) chin.—2) bry., caus., cham., natr-m., nitr-ac.—3) acon. alum., ars., con., hep., mgs., mgs-arc., natr., petr., phosph., phos-ac., sep.—4) agar., ambr., asar., borax., bovis., dros., kal-chl., mgs-aus., mang., mur-ac., nitr., op., phel., puls., ratanah., ruta., sass., spong., sulph., zinc. *Early in the morning*: 1) calc., petr.—2) amm-m., bovis., canth., carb-an., cast., kal., mang., staph., sulph-ac. *Early in the morning in bed*: canth., carb-an., cast., kal., petr., sulph-ac. In the *Evening*: 1) calc., croc.—2) amm., bovis., canth., kal., natr-m., sil., tart. In the *forenoon*: natr., phosph. On *hearing others speaking*: mang., rhus. Before the *menses*: sep. During the *menses*: amm., cast.,

zinc. At *night*: graph., lyc., rhus. At *noon*: amm-m. In the *open air*: æth. During the *pains*: canth., op. In a *room*: anac. During *sleep*: cast. *Stool*, before a: calc. After *taking cold*: calc. When *working*: berb.

———— BETTER:—In the *evening*: natr-s., verb. After a *meal*: amm-m. In the *open air*: anac.

———— WITH the following CONCOMITANT AFFECTIONS:—
Appetite, loss of: phosph. *Breathing, quick*: veratr. *Chilliness*: caus. *Debility, lassitude, etc.*: natr-m. *Eyes, sensitive to light, aversion to light*: mgs-aus. *Face, heat of*: phosph. *Face redness of*: spig. *Forehead, wrinkling of the*: mang. *Headache*: 1) bry.—2) mang., zinc. *Head, embarrassment of*: bovis., daphn. *Hands, coldness of the*: phosph. *Hands, trembling of the*: sep. *Heart, palpitation of the*: sep., veratr. *Heat*: caus., phosph. *Limbs, trembling of*: mgs-aus., sep. *Lying down*: calc. *Nausea*: phosph. *Pupils, immoveable*: cham. *Respiration, constricted*: cham. *Saliva, expectoration of*: kal. *Senses, inability to collect the*: daphn. *Sight, obscuration of*: sep. *Sleeplessness*: calc. *Speech, hasty*: hep. *Stomach, pressure on the*: phosph. *Teeth, grinding of the*: kal. *Trembling*: mgs-aus., sep. *Vertigo*: calc. *Vomit, inclination to*: phosph.

VICIOUSNESS: anac.

VIOLENCE, acts of: 1) bell.—2) hyos., stram.—3) anac., baryt., chin., cocc., con., hep., lach., lyc., mosch., natr., n-vom., plat., stront., zinc.

VIOLENCE, passionateness: 1) bry., n-vom.—2) carb-vg., caus., dros., hep., lyc.—3) anac., aur., baryt., bell., borax., croc., kal., lach., natr-m., nitr-ac., petr., phosph., plat., seneg., sep., stann.—4) ambr., amm., ang., arn., calc., ferr., graph., hyos., ign., led., mang., mez., mosch., natr., oleand., stront., sulph.

———— After *chagrin*: lach. On being *contradicted*: 1) ign.—2) aur., grat., lyc., n-vom. *Early in the morning*: calc., graph. In the *evening*: natr-m. Before a *stool*: calc. *Talk, from hearing others*: mang. *Touched, on being*: lach.

———— WITH:—*Debility*: mosch., natr. *Eyes, staring*: mosch. *Face, paleness of*: mosch. *Hands, trembling of*: sep. *Headache*: mgs. *Heart, palpitation of the*: sep. *Limbs, trembling of the*: aur., mgs-aur., sep. *Lips, blueness of the*: mosch. *Mouth, dryness of the*: mosch. *Sweat*: sep. *Trembling*: aur., mgs-aus., sep.

VISIONS, vide *Appearances*.

VIVACITY: 1) coff., hyos.—2) alum., ang., cann., chin., crotal., cupr., cycl., natr., petr., phos-ac., sulph-ac., veratr.

VOLITION, defective: 1) anac., ars.—2) bry., chinin., cocc., croc., hell., puls.—3) alum., asa., baryt., calc., cin., coff., coloc., dulc., ign., ipec. kal., laur., natr., natr-m., op., petr., rhab.

Vows that are to be fulfilled, raves about: veratr.

WARTS on the body, thinks there are: mez.

WASHING, insane gestures, as if: bell.

WATER before the imagination: merc., hep., tart. In a *dream*: alum., ars., bovis., dig., graph., magn-c., magn-m., meph., merc., natr., nitr., ran., sil., tart., valer.

WEDDING, imagines he sees a: hyos. In a *dream*: alum., magn-m., natr.

WEeping, tearfulness: 1) acon., caus., cham., natr-m., plat., puls., sulph.—2) aur., bell., calc., cin., coff., graph., ign., lyc., n-vom., petr., sep., staph., viol-od.—3) alum., amm., amm-m., ars., baryt., borax., bry., camph., carb-an., carb-vg., chin., chinin., iod., kal., laur., mgs-arc., mosch., natr., nitr-ac., plumb., sil., stram., sulph-ac., veratr.—4) ant., arn., asar., cann., canth., caps., cocc., con., cupr., dig., dros., hep., ipec., kreos., lach., lact., led., magn-m., mang., men., merc., nitr., n-mosch., op., phosph., phos-ac., rhab., rhus., ruta., sass., spong., stann., viol-tr., zinc.

————— *Addressed*, when: staph. *Admonished*, when: nitr-ac., kal. *Alone*, when: con., natr-m. *Awaking*, on: 1) carb-an., ign., magn-c., sil., stram.—2) amm., arn., borax., cin., guai., hyos., lyc., merc., phos., puls., ruta., sabad., sabin., sep., tart. *Caressed*, on being: chin. *Children*, in: 1) cham., cin., coff., rhab., seneg.—2) borax., hyos., ign., kal., lyc.—3) ars., bell., camph., caus., graph., nitr-ac., puls., sil. *Coughing*, when: sulph. *Dreaming*, when: 1) natr-m., nitr-ac.—2) calc., carb-an., ign., ind., kreos., mgs-arc., magn-c., n-vom., phosph., puls., sabin., sil., spong., tart. *Early in the morning*: amm., borax., carb-an., kreos., prun., puls., spong. *Early in the morning in bed*: amm., borax., carb-an., prun., puls.. *Evening, in the*: amm., calc., carb-an., graph., kal., kal-chl., lact., lyc., mgs-arc. *Looked at*, when: natr-m. *Meal*, after a: iod., magn-m. *Music*, from: graph., kreos., n-vom. *Night*, at: 1) natr-m., n-vom.—2) caus., cham., kal.

—3) alum., amm., baryt., bor., calc., carb-an., cin., con., ign., kal-iod., lyc., mgs-arc., magn-c., merc., phosph., puls., rhus, sil., spong., stann., tabac., thuj. *Sleep*, during: 1) natr-m., n-vom.—2) caus., cham., kal.—3) alum., calc., carb-an., con., ign., kal-iod., lyc., mgs-arc., magn-c., phosph., puls., rhus., sil., stann., tabac., thuj. *Spoken to, persuasively*, when: bell., calc., ign., plat.—*Thinking of old grievances*, on: cham., lyc., natr-m. *Walking in the open air*, when: bell., coff.

WHIMPERING, whining: 1) cham.—2) chin., cic., ipec., rhab.—3) ars., bell., canth., caus., cocc., colch., hyos., ign., mgs., merc., phosph., squill., veratr., zinc.

———— *Awaking*, on: ign. *Night*, at: 1) chin., lach., n-vom.—2) caus., cham., ign., nitr-ac.—3) amm., anac., arn., ars., aur., bry., cin., hyos., ipec., lyc., mgs., merc., natr-m., op., phosph., phos-ac., rhab., sulph., veratr. *Sleep*, during: 1) n-vom.—2) chin., lach.—3) caus., cham., ign., nitr-ac.—4) anac., arn., ars., aur., bry., hyos., ipec., lyc., mgs., merc., natr-m., op., phosph., phos-ac., rhab., sulph., veratr.

WHINING, vide *Whimpering*.

WILDERNESSES before the imagination: stram.

WILDNESS: acon., mosch., op., petr., phosph., phos-ac., tabac.

WIT, witticisms, wittiness: 1) lach.—2) caps., cocc., croc., spong.

WOEFULNESS, vide *Sorrowfulness*.

WOLVES, before the imagination: bell.

WORDS, DEFICIENCY OF, inability to find suitable words and proper expressions: 1) cham., thuj.—2) n-vom.—3) anac., caps., phos-ac.—4) con., crotal., kal., lyc., puls.

WORK, GREAT DESIRE TO: dig., mgs-arc., veratr.

WORK, AVERSION, disinclination to: 1) alum., bell., chin., con., graph., ign., lach., nitr-ac., n-vom., phosph., zinc.—2) agar., amm., anac., arn., calc., caus., cham., chinin., ipec., laur., natr-m., sass., sep.—3) ars., baryt., bor., calc-ph., clem., cocc., coff., colch., croc., cupr., dig., dros., hyos., iod., kal., mez., mur-ac., natr., oleand., par., petr., plumb., puls., ran., ran-sc., rhod., rhus., sabad., sec., sil., spong., squill., staph., sulph., tabac., teucr., verb., viol-tr.—4) asa., asar., berb., crotal., croton., cycl., lact., mgs., mgs-aus., men., tarax., ther.—(Vide also, *Indolence*.)

WORK, INABILITY TO, vide *Think, inability to*.

WORLD, END OF THE, sees the, before the imagination, when *dreaming*: rhus.

WORMS, creeping, sees: ars. When *dreaming*: 1) n-vom. 2) amm., mur-ac., phosph.—3) alum., bovis., kal., ran-sc., sil.

III.

INDICATIONS ACCORDING TO THE EXCITING CAUSES AND AGGRAVATING CIRCUMSTANCES AND CONDITIONS.

§ 49

We have, in order to avoid all unnecessary repetition, arranged alphabetically, under this head, *the exciting causes*, which may induce mental diseases, along with those circumstances, which sometimes aggravate the condition, and at the same time perfected the one as well as the other, in regard to their general indications, by that contained in the especial character of each, in every account of the remedies introduced; in respect, however, of their relationship to particular *individual* psychical phenomena, we have confined ourselves solely to those which we found, in the positive and clinical observations hitherto made, corresponded exactly to those symptoms we have given. In our opinion these particular observations and accounts referring to *individual* indications are much too scanty to be even of the slightest use in practice; still they must be introduced, otherwise, many readers might believe we had deprived them of an invaluable treasure. Some of these individual and special references brought forward, which the reader will certainly know how to find for himself, have by all means a certain value; yet our advice to the young practitioner, is, in doubtful cases, always to trust more to the *totality* of the symptoms than to any one in particular, because this is at all times essential to the remedies introduced, whilst a single symptom, although depending

upon facts correctly ascertained, still can belong only to a quite *accidental* phenomenon. After pointing to this *cautela*, we introduce at first the following AGGRAVATING or EXCITING *circumstances*, with the remedies belonging thereto, as well worthy of attention:—

ADDRESSED, when : staph.

—— Weeping : staph.

ADMONISHED, when : bell., calc., ign., kal., nitr-ac., plat.

—— Weeping : 1) kal., nitr-ac.—2) bell., calc., ign., plat.

AFTERNOON : 1) ars., calc., carb-vg., chin., natr-m., n-vom., sulph.—2) anac., caus., cocc., hyos., kal., nitr-ac., phosph., sep., sil., thuj.

—— Anxiety : anxiousness, timidity, etc. : 1) amm., carb-vg., nitr., n-vom., tabac.—2) æth., bell., bov., calc., carb-an., mgn-c., natr., phos-ac., puls.

—— Apprehensions : 1) n-vom., tabac.—2) amm., carb-vg.

—— Excitement of the mind : ang.

—— Excitement of the intellect, of the imagination : anac., ang.

—— Fear, dread : sulph.

—— Gaiety : staph.

—— Hypochondriacal humour : cocc., graph., zinc.

—— Ill-humour : æth., anac., bov., cann., con., mang., mur-ac., nitr-ac.

—— Jollity : sass.

—— Irritability : graph.

—— Obtuseness of intellect : anac., graph., natr-m., sep., sil.

—— Reserved manner : anac., mang.

—— Sorrowfulness : æth., carb-an., con., rut., zinc.

—— Uneasiness of mind : ang., carb-vg., hyos., tabac.

—— Vexation : bov., canth., kal.

ALONE, when : 1) ars., hep.—2) con., dros., lyc., kal., natr-m., phosph., phos-ac., ran.

—— Anxiety, anxiousness, timidity, etc. : 1) phosph.—2) dros.

—— Apprehensions : hep.

—— Care, sorrow : hep.

- *Excitement of mind, the imagination* : ars.
- *Fear* : 1) ars., lyc.—2) con., dros.—3) kal., ran.
- *Hypochondriacal humour* : ars.
- *Obtuseness of intellect* : phos-ac.
- *Weeping* : con., natr-m.

APOPLEXY, after : bell., hyos., lach.

APPROACH of others, on the : con., ign., lyc.

- *Fear* : con., ign., lyc.

ASLEEP, ON FALLING : 1) bell., bry., calc., spong.—2) camph., chin., guaj., ign., kal., lyc., merc., phosph., phos-ac., sulph.

- *Anxiety, anxiousness, timidity, etc.* : calc., lyc.
- *Apprehensions* : rhus.
- *Delirium* : 1) bell., bry.—2) calc., spong.—3) camph., chin., guaj., ign., merc., phosph., phos-ac., sulph.
- *Dread* : merc., rhus.
- *Ill-humour* : kal.

AUTUMN, in the : aur., bry., calc., chin., lach., merc., rhus., veratr.

AWAKING, on : 1) ars., chin., lyc., samb.—2) amm., calc., carb-vg., caus., con., graph., ign., ipec., lyc., nitr-ac., n-vom., phosph., puls., sep., sil., sulph.—3) agar., alum., amm-m., anac., arg., ars., bell., bry., dig., dros., kal., natr-m., plat., sep., stront., tabac., veratr., zinc.—4) borax., mez., petr., phos-ac., plumb., rhus., sabad., tart., thuj.

- *Anxiety, anxiousness, timidity, etc.* : 1) chin., samb.—2) amm., calc., carb-vg., caus., con., graph., ign., ipec., lyc., nitr-ac., n-vom., phosph., puls., sep., sil., sulph.—3) agar., alum., amm-m., anac., arg., ars., bry., dig., dros., kal., natr-m., plat., ran-sc., sep., stront., tabac., veratr., zinc.

- *Apprehensions* : lyc., n-vom., puls.
- *Delirium* : aur., carb-vg., colch., dulc., merc., natr., par.

- *Discouragement* : graph., puls.
- *Disgust at life* : lyc., natr.
- *Dread* : 1) sil., sulph.—2) amm., bell., cocc., con., lyc., natr., natr-m., nitr-ac., phos-ac., zinc.
- *Hypochondriacal humour* : alum., lyc.
- *Ill-humour* : 1) lyc.—2) ars.—3) anac., bell., borax., bry., ign., kal., mez., nitr-ac., n-vom., petr., phosph., phos-ac., plat., plumb., rhus., sabad., tart., thuj.

—— *Mania* : bell.

—— *Vexation* : bell., carb-an., cast., caus., cham., petr., rhus., sulph-ac.

—— *Weeping* : 1) carb-an., ign., magn c., sil., stram.—2) amm., arn., bor., cin., guaj., hyos., lyc., merc., phosph., puls., rut., sabad., sab., sep., tart.

BRAIN, INFLAMMATION OF, after : 1) bell., cupr., hyos., stram., veratr., zinc.—2) ars., hell., lach., merc., sulph.

BREAKFAST, during : guai.

—— *Mental relaxation*, inability to think : guai.

BREAKFAST, after : con.

—— *Ill-humour* : con.

CARESSES, aggravated by : 1) chin.—2) bell., calc., ign., plat.

—— *Ill-humour* : chin.

—— *Weeping* : chin., ign.

CHILDREN, in : 1) ant., baryt., bell., borax., cham., cin., coff., lach., puls., sil., tart.—2) ars., calc., camph., caus., graph., hyos., ign., kal., lyc., nitr-ac.

—— *Anxiety*, anxiousness, timidity, etc. : bor., calc., kal.

—— *Discouragement* : lyc.

—— *Dread* : caus.

—— *Ill-humour* : 1) ant., tart.—2) ars., bor., graph., puls., sil.

—— *Indolence* : baryt., lach.

—— *Inquietude of mind* : ars., cham., kal.

—— *Jollity* : bor.

—— *Sorrowfulness* : calc., caus.

—— *Weeping* : 1) cham., cin., coff., rhab., seneg.—2) bor., hyos., ign., kal., lyc.—3) ars., bell., camph., graph., nitr-ac., puls., sil.

COLD, after TAKING : 1) bell., calc.—2) acon., ars., camph., chin., graph., hyos., sep., stram., sulph., veratr.

—— *Insanity* : bell.

—— *Vexation* : calc.

COMPANY, in : ambr., bell., lyc., petr., plat.

—— *Anxiety*, anxiousness, timidity, etc. : bell., lyc., petr., plat.

CONTRADICTION, from : aur., grat., ign., lyc., n-vom.

—— *Vexation* : 1) ign.—2) lyc.

—— *Violence* : 1) ign.—2) aur., grat., lyc., n-vom.

CROWD, in a, or large COMPANY : 1) hyos., lyc., natr., puls., rhus.—2) ambr., phosph., plumb., sep., stram., sulph.

DAY-LIGHT, aggravates : 1) acon., bell., calc., hyos., lyc., merc., phosph., stram.—2) arn., ars., cham., chin., coff., hell., hep., ign., n-vom., phos-ac., puls., rhus., sep., sil., sulph.

DARK, in the : 1) calc., stram.—2) carb-vg., lyc., puls., valer.

—— *Delirium* : carb-vg.

—— *Dread* : 1) calc., puls.—2) lyc., valer.

—— *Sorrowfulness* : stram.

EARLY IN THE MORNING : 1) ars., calc., graph., ign., n-vom., veratr.—2) acon., ambr., ant., coff., croc., hep., kal., natr., natr-m., nitr-ac., phosph., rhus., sep., staph., stram., sulph.

—— *Anxiety*, anxiousness, timidity, etc. : 1) graph.—2) caus., lyc., n-vom., sulph.—3) alum., amm., anac., ars., carb-an., carb-vg., chin., ign., ipec., led., magn-m., nitr-ac., plat., puls., rhus., sep., sulph-ac., veratr.

—— *Apprehensions* : lyc., n-vom.

—— *Delirium* : ambr., bry., con., dulc., hell., hep., natr.

—— *Excitement of the intellect*, of the imagination : 1) n-vom.—2) canth., chin., con.

—— *Ill-humour* : 1) lyc., magn-m.—2) nitr-ac., plat.—3) amm., amm-m., ars., asa., bell., bov., bruc., bry., calc., con., hep., kal., kreos., mang., mez., n-vom., petr., phos-ac., plumb., puls., rhus., sass., sep., sulph., sulph-ac., tarax., thuj., zinc.

—— *Indolence* : amm., canth., chel., cocc., lact., n-vom., squill.

—— *Inquietude of mind* : dulc., hyos.

—— *Irritability* : calc., natr., spong.

—— *Jollity* : bov.

—— *Obtuseness of intellect*, inability to think : berb., canth., carb-vg., phosph.

—— *Reserved manner* : cocc., hep., petr.

—— *Sorrowfulness* : 1) carb-an.—2) alum., bruc., lach., nitr-ac., petr., phosph., plat.

—— *Vexation* : 1) calc., petr.—2) amm., bov., canth., carb-an., cast., kal., mang., staph., sulph-ac.

—— *Violence* : calc., graph.

— *Weeping*: amm., bor., carb-an., kreos., prun., puls., spong.

EARLY IN THE MORNING IN BED: 1) ars., chin., lyc., n-vom.—2) amm., calc., carb-vg., caus., con., graph., ign., ipec., lyc., nitr-ac., phosph., sep., sil., sulph.—3) agar., alum., amm-m., anac., arg., ars., bell., bry., dig., dros., kal., natr-m., plat., stront., tabac., veratr., zinc.—4) borax., mez., petr., phos-ac., plumb., rhus., tart., thuj.

— *Anxiety*, anxiousness, timidity, etc.: 1) caus., lyc., n-vom., phosph.—2) alum., anac., carb-an., carb-vg., chin., ign., ipec., nitr-ac., plat., puls., rhus., sep.

— *Delirium*: ambr., dulc., hell., hep., natr.

— *Discouragement*: puls.

— *Disgust at life*: lyc., natr.

— *Hypochondriacal* humour: alum., lyc.

— *Ill-humour*: 1) lyc.—2) ars., bell., bry., con., kal., mez., nitr-ac., n-vom., petr., phos-ac., plat., plumb., puls., rhus., thuj.

— *Mania*: kal.

— *Reserved manner*: cocc.

— *Sorrowfulness*: alum., carb-an., phosph.

— *Vexation*: canth., carb-an., cast., kal., petr., sulph-ac.

— *Weeping*: amm., bor., carb-an., prun., puls,

ERUCTATING, when: agn.

— *Ill-humour*: agn.

ERUPTION, after the suppression of an: 1) bell., phos-ac., puls., sulph.—2) ars., caus., lach., lyc., merc., phosph., rhus., sep., sil., staph.

— *Insanity*: ars., bell.

ERYSIPELAS, after: 1) bell., cupr.—2) hyos., lach.

EVENING: 1) ambr., amm., ars., calc., laur., merc., nitr., phosph., puls., sep.—2) acon., anac., bell., carb-vg., caus., hell., hyos., lach., nitr-ac., phosph., plat., rhus., thuj., zinc.—3) bry., carb-an., cocc., graph., lyc., magn-c., sulph.—4) baryt., dig., hep., kal-iod., magn-m., mgs-arc., natr-m., n-vom., sil., stront., tabac., veratr.

— *Anxiety*, anxiousness, timidity, etc.: 1) calc.—2) carb-vg., sulph.—3) ambr., bry., carb-an., cocc., graph., lyc., magn-c., nitr-ac., phosph., rhus., sep.—4) ars., baryt., bell.,

caus., dig., hep., kal-hyd., laur., magn-m., mgs-arc., natr-m., n-vom., puls., rut., sabad., sil., stront., tabac., veratr.

— *Apprehensions*: alum., dig., hep., kal., kal-iod., natr-m.

— *Care, sorrow*: ars., dig., graph., kal.

— *Delirium*: bry., lach., lyc., sulph.

— *Discouragement*: ran., tart.

— *Disgust at life*: aur., dros. hep., kal-chl., rhus., spig.

— *Dread*: 1) puls.—2) caus., dros., lyc., phosph.—3) calc., carb-an., valer.

— *Excitement of mind*: 1) bruc., lach., zinc.—2) anac.

— *Excitement of intellect*: anac., chin., phosph.

— *Gaiety*: alum., bell., cast., cupr., natr-m., phell., zinc.

— *Hypochondriacal humour*: kreos., n-vom., phosph., puls.

— *Ill-humour*: 1) magn-c., magn-m., mur-ac., sulph.—2) amm-m., ant., baryt., bov., calc., con., ign., puls., spig., zinc.—3) chin., kal., rhus.

— *Indifference*: dig., kal-chl.

— *Indolence*: carb-vg., magn-m., mur-ac., puls., ran-sc.

— *Inquietude of mind*: 1) ars., carb-vg.—2) amm., calc., natr., nitr-ac., rut., veratr.

— *Irritability*: calc., canth., lach., puls.

— *Jollity, etc.*: natr-m., zinc.

— *Mania*: croc.

— *Obtuseness of intellect, inability to think*: amm., ign., natr-m.

— *Reserved manner*: amm-m.

— *Sorrowfulness*: ant., ars., baryt., bov., calc., carb-an., cast., dig., ferr., graph., hep., kal., kreos., lact., lyc., mgs-arc., nitr-ac., phosph., plat., ran-sc., rut., seneg., sep., stram., veratr., zinc.

— *Vexation*: calc., croc.

— *Violence*: natr-m.

— *Weeping*: amm-m., calc., carb-an., graph., kal., kal-chlor., lach., lyc., mgs-arc.

• *EVENING IN BED, IN THE, in general*: 1) ambr., calc., carb-

vg., chin., cocc., graph., lyc., n-vom., puls., sep., spig., sulph., zinc.—2) amm., ant., arn., ars., aur., baryt., bor., calad., calc., carb-an., caus., hep., lach., laur., mags-aus., magn-m., mez., natr-m., phosph., puls., ran., rhus., sil., staph., sulph-ac.

—— *Anxiety*, anxiousness, timidity, etc.: 1) ambr., carb-vg., cocc., graph., lyc., magn-c.—2) amm., ars., baryt., calad., caus., hep., laur., magn-m., natr., n-vom., phosph., puls., sil., stront., sulph., veratr.

—— *Apprehensions*: ars., graph.

—— *Care*, sorrow: ars., graph.

—— *Delirium*: 1) calc., graph.—2) alum., ambr., camph., carb-an., carb-vg., chin., ign., merc., natr., nitr-ac., n-vom., phos-ac., rhus., sulph.

—— *Dread*: calc., kal., merc.

—— *Excitement of intellect*, of the *imagination*: 1) calc., chin., n-vom., puls., sil., sulph.—2) bry., kal., lyc.—3) agar., caus., cocc., graph., rhus., sabad., staph., viol-tr.

—— *Excitement of mind*: 1) ang., merc., natr-m., nitr-ac., n-vom., puls., sep., spig., sulph., zinc.—2) ant., arn., aur., bor., calc., carb-an., carb-vg., lach., laur., lyc., mgs-aus., mez., natr-m., phosph., ran., ran-sc., rhus., sil., staph., sulph-ac.

—— *Gaiety*: alum.

—— *Hypochondriacal* humour: puls.

—— *Ill-humour*: chin., kal., rhus.

—— *Inquietude of mind*: amm.

—— *Sorrowfulness*: ars., graph., stram., sulph.

EVENING, IN THE, IN THE TWILIGHT: calc., phosph., rhus.

—— *Anxiety*, anxiousness, timidity, etc.: 1) calc.—2) rhus.

—— *Dread*: calc.

—— *Sorrowfulness*: phosph.

EXERTION, after: natr-m.

—— *Indifference*, apathy, etc.: natr-m.

EYES, ON OPENING THE: ign.

—— *Ill-humour*: ign.

EYES, ON CLOSING THE: 1) bell., bry., calc., graph.—2) camph., caus., led., sulph.

—— *Anxiety*, anxiousness, timidity, etc.: calc.

—— *Delirium*: 1) bell., bry., graph.—2) calc., camp^h., led., sulph.

—— *Dread*: caus.

FOOTBATH, after a : natr.

— *Anxiety*, anxiousness, timidity, etc. : natr.

FORENOON : amm., anac., ant., cann., graph., grat., magn-c., natr., natr-m., n-mosch., phosph., zinc.

— *Apprehensions* : amm.

— *Gaiety* : graph.

— *Hypochondriacal* humour : n-mosch.

— *Ill-humour* : amm., grat., magn-c.

— *Inquietude of mind* : anac., phosph.

— *Jollity*, serenity : natr-m., zinc.

— *Sorrowfulness* : amm., ant., cann., graph.

— *Vexation* : natr., phosph.

FRIGHT, from : 1) acon., ign., op., puls.—2) bell., caus., coff., hyos., lach., n-vom., samb., veratr.

— *Anxiety*, anxiousness, timidity, etc. : sil.

— *Apprehensions* : natr-m.

— *Dread* : natr-m.

— *Insanity* : bell., plat.

FULLMOON, during the : calc., graph., natr., sil., sulph.

GRIEF, in consequence of : 1) ign., phos-ac., staph.—2) ars., bell., coloc., graph., hyos., lach., lyc., n-vom., veratr.

HANDS, while WORKING with the, doing fine work : graph., iod.

— *Anxiety*, anxiousness, timidity, etc. : iod.

HÆMORRHOIDS, from suppression of : 1) n-vom., sulph.—2) ars., calc., carb-vg., cupr., phosph.

INSULT, after an : coloc., staph.

INTERRUPTED IN CONVERSATION, aggravated, when : mez.

JOY, from sudden : 1) coff., op., puls.—2) acon., caus.

LOOKED AT, when : ant., ars., cham., natr-m.

— *Ill-humour* : 1) ant.—2) ars., cham.

— *Weeping* : natr-m.

LOVE, from unhappy : 1) hyos., ign., phos-ac.—2) aur., caus., coff., hell., n-vom., staph.

LYING DOWN, when : *anxiety*, anxiousness, timidity, etc. : sil.

LYING ON THE SIDE, when : *anxiety*, anxiousness, timidity, etc. : baryt., kal., phosph., puls.

LYING ON THE LEFT side, when : *anxiety*, anxiousness, timidity, etc. : baryt.

LYING-IN-WOMEN, in : 1) plat.—2) bell., puls.—3) sulph.

MASTURBATION as a cause: 1) n-vom., sulph.—2) aur., bell., calc., cin., merc., phos-ac., staph.

MEAL, after a: 1) ars., calc., carb-vg., chin., natr-m., n-vom., sulph.—2) anac., caus., cocc., hyos., kal., nitr-ac., phosph., sep., sil., thuj.

—— *Anxiety*, anxiousness, timidity, etc.: ambr., canth., carb-an., carb-vg., caus., chin., hyos., lach., magn-m., natr-m., nitr-ac., phosph., phos-ac., sil., viol-tr.

—— *Apprehensions*: lach.

—— *Hypochondriacal* humour: n-vom., zinc.

—— *Ill-humour*: bov., carb-vg., cham., iod., kal., natr., puls.

—— *Indolence*: chel.

—— *Inquietude* of mind: veratr.

—— *Irritability*: amm., carb-vg., teucr.

—— *Jollity*, serenity: carb-vg.

—— *Obtuseness of intellect*, inability to think: rhus.

—— *Reserved manner*: plumb.

—— *Sorrowfulness*: ars., canth.

—— *Weeping*: iod., mang-m.

MEAL, during a: carb-vg., sep., teucr.

—— *Anxiety*, anxiousness, timidity, etc.: carb-vg., sep.

—— *Irritability*: teucr.

MENSES, during the: amm., bell., caus., lach., mur-ac., nitr-ac., puls., stram., veratr., zinc.

—— *Ill-humour*: amm.

—— *Irritability*: amm.

—— *Reserved manner*: amm., mur-ac.

—— *Sorrowfulness*: mur-ac., nitr-ac.

—— *Vexation*: amm., cast., zinc.

MENSES, before the: *vexation*: sep.

MENSES, IRREGULARITY OF, with: 1) acon., bell., plat., puls., stram., veratr.—2) cupr., lach., merc., sulph.

MENTAL EMOTIONS, from: 1) acon., bell., calc., cham., ign., lach., lyc., natr-m., n-vom., phosph., phos-ac., puls., staph.—2) ars., aur., caus., cocc., coff., hyos., n-mosch., op., plat., rhus., sep., stram., sulph., veratr.

MENTAL EXERTION, from: 1) calc., lach., n-vom.—2) aur., bell., ign., natr-m., puls., sep., sulph.—3) ambr., anac., ars., cocc., lyc., natr., oleand., plat., sabad., selen., sil., staph.

MIDNIGHT, after : acon., ars., calc., magn-c., nitr., n-vom., phosph., phos-ac., plat., rhus.

MIDNIGHT, before : bell., bry., carb-vg., cham., chin., graph., hep., lyc., puls.

MOON, CHANGE of the, during : alum., calc., caus., cupr., graph., lyc., natr., sep., sil., sulph., thuj.

MOON, INCREASE OF, during : alum., thuj.

MORTIFICATION, after : bell., coloc., ign., n-vom., plat., puls., staph.

MOVEMENT, during : caps., sulph.

— *Ill-humour* : caps., sulph.

MUSIC, from : acon., anac., calc., coff., lyc., natr-m., n-vom., phosph., phos-ac., puls., sep., staph., viol-od., zinc.

— *Apprehension* : dig.

— *Gaiety* : croc.

— *Sorrowfulness* : acon., dig.

— *Weeping* : graph., kreos., n-vom.

NEW MOON, at the : alum., calc., caus., cupr., lyc., sep., sil.

NIGHT, AT : 1) ars., bell., calc., cham., chin., hep., hyos., ign., merc., phosph., puls., rhus., sulph.—2) acon., arn., carb-vg., caus., cin., con., dros., magn-c., magn-m., natr-m., nitr-ac., sep., sil., staph., veratr.—3) alum., amm., baryt., bry., cann., cocc., dig., kal., lyc., natr., petr., plumb., sabad., thuj.

— *Anxiety, anxiousness, timidity, etc.* : 1) ars., bell., calc., chin., graph., hep., hyos., ign.—2) acon., alum., arn., cann., carb-an., carb-vg., caus., cham., ferr., kal., lyc., magn-c., merc., natr-m., nitr-ac., n-vom., phosph., puls., sep., sil., zinc.—3) agar., amm., amm-m., ant., arg., baryt., bovis., bry., cocc., coff., con., dig., dulc., kreos., lact., mgs., mgs-arc., magn-m., mang., natr., petr., plat., rhus., sabin., spong., squill., stront., sulph., veratr.

— *Apprehensions* : arn., calc., dulc., lach.

— *Care, sorrow* : dulc.

— *Delirium* : 1) acon., bry., puls.—2) arn., coloc., sec.—3) æth., bell., canth., carb-vg., dulc., n-vom., plumb.—4) aur., cham., con., dig., kal., merc., nitr-ac., op., sulph.

— *Dread* : 1) ars., chin., sulph.—2) graph., con., lach., puls.—3) amm., bell., carb-vg., caus., cocc., dros., hep., ipec., lyc., merc., natr., natr-m., nitr-ac., phosph., phos-ac., rhus., sil., stann., zinc.

— *Discouragement* : carb-an., graph.

—— *Disgust of life* : ant., n-vom.

—— *Excitement of the intellect, and the imagination* :
1) calc., chin., n-vom., puls.—2) plat., sep.—3) bry., graph.,
kal., lach., mgs-arc., op., sil., sulph.—4) agar., bor., con., hep.,
hyos., nitr., phos-ac., spong., zinc.

—— *Excitement of mind* : 1) coff., lach.—2) calc.,
lyc., sep., zinc.—3) berb., carb-an., laur., mez., mosch.

—— *Gaiety* : alum., bell., caus., croc., kreos., lyc.,
mgs-arc., phos-ac., sep., sil., stram., sulph., veratr.

—— *Hypochondriacal humour* : alum., calc., lach.,
mgs-arc., natr-m.

—— *Ill-humour* : anac., bor., cham., chin., lyc., mgs-
arc., rhus., sabad.

—— *Inquietude of mind* : graph., iod., kal., merc., spong.

—— *Irritability* : spong.

—— *Mania* : bell., veratr.

—— *Obtuseness of intellect* : kal., ran-sc.

—— *Vexation* : graph., lyc., rhus.

—— *Weeping* : 1) natr-m., n-vom.—2) caus., cham.,
kal.—3) alum., amm., baryt., bor., calc., carb-an., cin., con.,
ign., kal., iod., lyc., mgs-arc., magn-c., merc., phosph., puls.,
rhus., sil., spong., stann., tabac., thuj.

NIGHT, AT, AFTER MIDNIGHT : *anxiety*, etc. : alum., ant.,
chin., dulc., lyc., mgs-arc., mang., n-vom., rhus.

NIGHT, AT, BEFORE MIDNIGHT : *anxiety*, etc. : 1) bry.,
carb-vg., cocc., graph., lyc., magn-c., sulph., veratr.—2)
ambr., amm., ars., baryt., caus., hep., laur., magn-m., natr.,
n-vom., phosph., puls., sabin., sil., stront.

NOISE, from : 1) acon., arn., bell., calc., coff., con., lyc.,
natr., n-vom., plat., sep.—2) aur., bry., chin., ign., phosph.,
phos-ac., puls., sil., zinc.

—— *Anxiety*, etc. : caus., sil.

—— *Dread* : caus.

—— *Irritability* : ipec.

NOON, AT : amm-m., natr-m., zinc.

—— *Irritability* : natr-m.

—— *Sorrowfulness* : zinc.

—— *Vexation* : amm-m.

ODOURS, from strong : 1) acon., aur., bell., chin., coff.,
graph., lyc., n-vom., phosph.—2) con., hep., ign., phos-ac.,
selen., sep., sil.

OPEN AIR, in the : 1) calc., caus., cocc., coff., con., lyc., natr-in., mosch., plat., sil., stram., sulph.—2) chin., lach., merc., natr-m., nitr-ac., puls., rhus., veratr.—3) æth., anac., ang., borax., hep., mur-ac., n-mosch., petr., phos-ac., plumb., teucr.

—— *Apprehensions* : anac., hep.

—— *Discouragement* : phos-ac.

—— *Gaiety* : n-mosch., plat.

—— *Hypochondriacal* humour : con., petr.

—— *Ill-humour* : 1) con.—2) æth., bor., mur-ac.

—— *Indifference*, apathy, etc. : plat.

—— *Jollity* : ang., plumb., teucr.

—— *Vexation* : æth.

PAINS, during the : ars., canth., caus., colch., dulc., hep., ign., lach., n-vom., op., veratr.

—— *Anxiety*, etc : 1) ars.—2) caus., natr.

—— *Delirium* : dulc., veratr.

—— *Discouragement* : colch., hep., lach., n-vom.

—— *Ill-humour* : hep., ign.

—— *Vexation* : canth., op.

PARTURIENT WOMEN, vide *Lying-in-women*.

PERIODICAL ATTACKS : 1) ars., chin., natr-m., n-vom., puls., sep.—2) anac., arn., canth., caps., lach., rhus., spig., sulph., veratr.

PERSUASION, kind, on : *weeping*, bell., calc., ign., plat.

PREGNANT WOMEN, in : 1) plat.—2) bell., lach., puls.—3) sulph., veratr., zinc.

—— *Sorrowfulness* : lach., bell.

READING, from : 1) aur., calc., cocc. con., graph., lyc., natr-m., n-vom., phosph., puls., sil.—2) bell., carb-vg., caus., chin., coff., ign., natr., oleand., sulph.

—— *Anxiety*, anxiousness, etc. : magn-m.

—— *Excitement* of the *intellect* and the *imagination* : coff., phos-ac.

—— *Obtuseness of intellect* : coff., n-mosch.

RIDING IN A CARRIAGE, from : borax., lach.

—— *Anxiety*, etc. : borax., lach.

—— *Apprehension* : lach.

ROOM, in a : 1) croc., magn-c., magn-m., n-vom., phosph., puls., rhus.—2) acon., ambr., anac., ant., graph., hell., hep., lyc., mosch., natr-m., op., plat., sep.

- *Anxiety*, etc. : ars., bry., magn-m.
- *Dread* : valer.
- *Hypochondriacal* humour : valer.
- *Ill-humour* : anac., ign.
- *Sorrowfulness* : plat., rhus.
- *Vexation* : anac.

SEDENTARY LIFE, from a : 1) n-vom.—2) acon., bry., calc., lyc., sulph.—3) alum., ars., aur., croc., magn-c., magn-m., op., phosph., puls. rhus.

- *Anxiety*, etc. : ars.

SIDE POSITION, in a; *anxiety*, etc. : baryt., kal., phosph., puls.

SIESTA, after the ; anac., caus., graph.

- *Ill-humour* : calc.

- *Obtuseness of intellect* : graph.

SITTING STILL, while : *Ill-humour*, calc.

SLEEP, during : 1) alum., caus., cham., cocc., lyc., mgs-arc., natr-m., phosph., sil., stram.—2) bell., calc., carb-an., con., graph., hyos., ign., ipec., kal., kreos., magn-c., n-vom., phos-ac., puls., rhus., spong., sulph., tabac., thuj.

- *Anxiety*, anxiousness, etc. : cocc., graph., lyc., mgs., natr-m., phosph., spong., veratr.

- *Dread* : ipec., phosph., stann.

- *Gaiety* : alum., bell., caus., croc., hyos., kreos., lyc., mgs-arc., phos-ac., sil., sulph.

- *Ill-humour* : cham.

- *Mania* : phos-ac.

- *Vexation* : cast.

- *Weeping* : 1) natr-am., n-vom.—2) caus., cham., kal.—3) alum., calc., carb-an., con., ign., lyc., mgs-arc., magn-c., phosph., puls., rhus., sil., stann., tabac., thuj.

SLEEP, after : anac., bell., caus., cham., lach., mgs-aus.

- *Ill-humour* : anac., bell., caus., cham., mgs-aus.

- *Irritability* : caus.

- *Mania* : bell.

- *Reserved manner* : anac.

SOLITUDE, in : ars., con., dros., phosph., sil., stram., zinc.
(Compare *Alone*, when.)

SPASMS, accompanying : 1) bell., cupr., hyos., ign., op.—2) alum., calc., canth., caus., plumb., stram., sec.

- *Anxiety*, etc. : 1) bell., hyos., ign.—2) alum., caus., cupr.

SPEAKING, from, in : alum., ambr., mez., plat.

—— *Anxiety, etc.* : alum., ambr., plat.

—— *Obtuseness of intellect* : mez.

SPEAK, from *hearing* others : ars., mang., rhus.

—— *Vexation* : mang., rhus.

—— *Violence* : mang.

SPIRITUOUS LIQUORS, as a cause : 1) n-vom., op.—2) ars., bell.—3) calc., hyos., lach., stram.—4) puls., merc., sulph.

SPRING, in the : 1) carb-vg., lach., rhus., veratr.—2) ambr., aur., bell., calc., lyc., natr-m. puls.

STANDING, aggravated by : *obtuseness of intellect*, difficulty of thinking : bry., guai.

STOOL, before a : *vexation* : calc.

STORM, during a : 1) natr., natr-m., phosph., sep., sil.—2) carb-vg., caus., lach., merc., nitr-ac., n-vom., petr., phosph.

—— *Anxiety, etc.* : natr., natr-m., nitr-ac.

—— *Inquietude of mind* : phosph.

SUMMER, in : bell. bry., carb-vg., lyc., natr., puls., sil.

THINKING of old grievances, when : cham., lyc., natr-m.

—— *Weeping* : lyc., natr-m.

TOUCHED, when : lach.

—— *Violence* : lach.

TWILIGHT, in the : calc., rhus.

—— *Dread* : calc.

VEXATION, from : 1) acon., bry., cham., coloc., n-vom., plat., staph.—2) ars., bell., coff., phosph., puls.

—— *Anxiety, etc.* : lyc.

—— *Insanity* : bell., plat.

—— *Obtuseness of intellect*, inability to think : ign., lach.

—— *Violence* : lach.

WALKING, when : anac., arg., arg-n., bell., cin., hep., ign., merc., n-vom., plat., rhus., staph.

—— *Anxiety, etc.* : anac., arg., arg-n., bell., cin., hep., ign., n-vom., plat., staph.

—— *Inquietude of mind* : merc.

—— *Obtuseness of intellect* : rhus.

WALKING in the OPEN AIR, when : 1) anac., bell., borax., con., phos-ac., sulph.—2) ant., arg-n., cocc., coff., hep., ign., plat., tabac.

—— *Anxiety, etc.* : anac., arg-n., bell., cin., hep., ign., plat.

- *Apprehensions* : anac.
- *Discouragement* : phos-ac.
- *Disgust of life* : bell.
- *Excitement of intellect and of the imagination* :
ant., sulph.
- *Excitement of mind* : alum.
- *Ill-humour* : borax., con.
- *Indolence* : cocc.
- *Reserved manner* : borax., phos-ac., sabin.
- *Sorrowfulness* : ant., coff., con., phos-ac., sep.,
sulph., tabac.
- *Weeping* : bell., coff.
- WALKING in the OPEN AIR, after :
— *Ill-humour* : 1) con.—2) amm., calc., mgs-aus.,
puls.
- *Indolence* : arn.
- *Reserved manner* : arn., calc.
- WALKING QUICKLY, when : sil., staph.
- *Anxiety, etc.* : staph.
- *Dread* : staph.
- WEATHER, during dull :—*Ill-humour*, amm.
- WINTER, in : 1) acon., bell., n-vom., rhus., sulph., veratr.
—2) aur., carb-vg., merc., natr-m., n-mosch., phosph., puls.,
sep.
- WORKING, when : ang., berb., graph., mur-ac., oleand.
- *Anxiety, etc.* : graph.
- *Excitement of intellect and the imagination* : ang.,
mur-ac., oleand.
- *Vexation* : berb.
- WRITING, when :—*Obtuseness of intellect*, inability to think :
n-mosch.

§ 50.

It is only little that we can say concerning those circumstances under the influence of which the present phenomena are AMELIORATED, and besides *not one single symptom* contained in the observations hitherto made is *practically useful*,

for the majority of them contain nothing but the most colourless, accidental, pitiful common-place. Therefore, what we are able to furnish in regard to these circumstances is not given because we consider it useful or important, but merely to furnish a *proof* of the justness of our assertion, indeed we hold ourselves bound to warn beginners against an absolute application of these very *deficient* symptoms, as under similar circumstances perhaps, exactly that remedy which only occurs here *accidentally* is of all the least suitable, and another which has amelioration in its *general* character amongst the circumstances brought forward, deserves much more the attention of the physician. For these *general* instructions, however, we must direct the reader to our *general repertory*, in combination with which the following may decidedly be of frequent service. In this sense let every one accept the following very disjointed special indications from the observations hitherto made :

AFTERNOON, ameliorated in the :

- *Ill-humour* : magn-c.
- *Indifference*, apathy, etc. : con.
- *Indolence* : anac.

EVENING, ameliorated : \

- *Anxiety*, etc. : magn-c., zinc.
- *Apprehensions* : magn-c.
- *Ill-humour* : amm., bism.
- *Indolence* : sulph.
- *Obtuseness of intellect* : sil.
- *Reserved manner* : amm-m.
- *Vexation* : natr., verb.

EPISTAXIS, ameliorated after :

- *Anxiety*, anxiousness, etc. : kal-chl.
- *Ill-humour* : kal-chl.

FLATUS, EMISSION, ameliorates :—*Delirium* : calc.

MUSIC, ameliorated, after :—*Ill-humour* : mang.

OPEN AIR, ameliorated in the :

- *Anxiety*, etc. : bry., graph., laur., magn-m.
- *Excitement of intellect* and the *imagination* : coff.
- *Ill-humour* : anac., asar., coff., stann.
- *Indolence* : graph.
- *Inquietude of mind* : graph., lach., valer.
- *Obtuseness of intellect* : men.

- *Reserved manner* : stann.
- *Sorrowfulness* : coff., laur., plat.
- SITTING, ameliorated by :—*Anxiety*, anxiousness, etc. : iod.
- SLEEP, ameliorates :—*Ill-humour* : caps.
- STANDING, ameliorates :—*Anxiety*, etc. : phosph.
- SUPPER, ameliorated after :—*Ill-humour* : amm.
- VOMITING, ameliorated by :—*Anxiety*, etc. : hell.
- WALKING IN THE OPEN AIR, ameliorates :
 - *Ill-humour* : asar.
 - *Obtuseness of intellect* : borax.
- WEEPING, ameliorates :—*Anxiety*, etc. : 1) tabac.—2) dig., graph.
 - *Apprehensions* : dig., tabac.
 - *Disgust of life* : phosph.
 - *Ill-humour* : 1) plat.—2) nitr-ac.

IV.

INDICATIONS ACCORDING TO THE PHYSICAL CONCOMITANT
AFFECTIONS.

§ 51.

As with the *circumstances*, so also have we perfected in this article the physical symptoms, for the reference of which to psychical phenomena *special* observations were before us, by means of *general* indications taken from the totality of the symptoms of the remedies proposed. Still, we must in this chapter also, in regard to its *absolute* completeness, i.e., in reference to *all* physical concomitant phenomena whatever, which *might* appear in the course of psychical diseases, direct the reader in the latter instance to our *larger repertory*, the entire contents of which we should be obliged to reprint if we wished to furnish everything that the circumstances in

individual cases demanded and might make desirable for the practitioner. An *absurdity* of this kind, however, will scarcely be desired of us by any reader, nor even the most unreasonable of critics. The principal thing appears to us to be, with the exception of the special indications, to furnish here also a good selection of the most frequent *physical concomitant phenomena*, with an account of those remedies which were found especially indicated by their presence in *psychical diseases*, and in this sense we beg the reader to accept the following:—

ABDOMEN, ACHING IN: 1) bell., cham., n-vom., puls., veratr.—2) ars., chin., cocc., coloc., hyos., ign., lyc., merc., phosph., sulph.—3) calc. caus., cupr. lach.

—— *Anxiety*, etc.: 1) ars., aur., cupr-ac.—2) æth., alum., amm., borax., bov., kal-chl., sep., tart.

—— *Discouragement*: aur.

—— *Disgust of life*: cham.

—— With *inquietude of mind*: ars., bovis., cham., tart.

—— With *mania*: canth., cupr.

—— With *sorrowfulness*: rhus.

ABDOMINAL AFFECTIONS in general: 1) bell., n-vom., puls.—2) ars., chin., cocc., coloc., hyos., ign., lyc., merc., phosph., sulph.—3) calc., caus., cupr., lach.

ABDOMINAL CONDITIONS: with *Ill-humour*: ferr.

ABDOMEN, NOISE IN: rumbling, grumbling, etc.: 1) carb-vg., chin., ign., natr., natr-m., phosph., puls., sep., sulph., veratr.—2) agar., anac., ant., arn., canth., carb-an., caus., chin., coloc., con., hell., lach., lyc., n-vom., rhus., sec., sil., sulph-ac.

ABDOMEN, SWELLING OF: with *Delirium*: plumb.

AIR, AVERSION TO: sensitiveness to the open air, or a current of air: 1) acon., bell., calc., caus., cham., chin., hep., ign., lyc., natr., nitr-ac., n-mosch., n-vom., sil., stram., sulph.—2) anac., camph., carb-an., carb-vg., cocc., coff., con., kal., lach., merc., natr-m., petr., puls., veratr.

—— With *anxiety*, anxiousness, etc.: graph.

APOPLECTIC FITS: 1) caus., cocc., n-vom., rhus.—2) arn., bell., carb-vg., hyos., lach., lyc., natr-m., n-vom., oleand., op., phosph., plumb., sec., sep., stram., sulph.

APPETITE, LOSS OF: 1) ant., ars., chin., merc., n-vom., puls., sulph.—2) acon., anac., arn., bell., calc., hep., ign. lach.,

lyc., natr-m., nitr-ac., plat., rhus., sep., sil.—3) cann., cic., cocc., con., n-mosch., op., thuj., veratr.

ARMS, CRAWLING IN THE : with *anxiety*, anxiousness, etc. : natr-m.

ARMS, INQUIETUDE IN : with *inquietude* of mind : bell., natr.

ARMS, LASSITUDE OF : with *gaiety* : carb-vg.

ARMS, RELAXATION OF : with *irritability* : carb-vg.

BACK, DORSAL REGION, SWEAT IN : chin., petr., phos-ac., rhus.

—— With *anxiety*, etc. : rhus.

BED-CLOTHES, PICKING AT THE : arn., ars., bell., chin., cocc., hyos., iod., op., phosph., phos-ac., rhus., stram.

—— With *delirium* : hyos., rhus.

BLOOD, EBULLITION OF : 1) acon., bell., calc., carb-vg., chin., n-vom., op., sep., sulph.—2) arn., aur., croc., ferr., hep., iod., kal., lyc., natr-m., petr., phosph., phos-ac., rhus., thuj.

—— With *anxiety*, anxiousness, etc. : baryt., bry.

—— With *excitement of intellect*, the *imagination* : graph.

—— With *inquietude of mind* : calc.

BORBORYGMI, vide *Abdomen*, noise in.

BREATHING AFFECTIONS, OF THE, etc. : 1) bell., caus., mere., phosph., puls., sulph.—2) acon., ant., ars., calc., carb-vg., cham., dros., hep., lach., natr-m., plat., plumb., puls., veratr.—3) anac., arn., n-vom., op., rhus., spig., staph., thuj.

—— With *anxiety*, anxiousness, etc. : 1) ars., hep., rhus., sil.—2) acon., ambr., amm., anac., borax., calc., carb-vg., cocc., iod., lact., lyc., nitr-ac., n-vom., seneg., spig.

—— With *discouragement* : puls.

—— With *hypochondriacal* humour : lob., sep.

—— With *indolence* : puls.

—— With *inquietude* of mind : ambr., hep., prun., puls.

—— With *insanity* : hyos., merc.

—— With *sorrowfulness* : lach.

—— With *vexation* : cham.

BREATHING, rapid : with *vexation* : veratr.

CATALEPTIC ATTACK : 1) acon., bell., cham., hyos., mosch., plat., stram., veratr.—2) agar., camph., cic., ign., merc., op., petr.

CHEST, CATARRH: ars., bell., carb-vg., chin., hep., lach., merc., phosph., puls., sep., sulph., veratr., zinc.

— With *insanity*: veratr.

CHEST, CONGESTION OF: acon., aur., bell., carb-vg., chin., merc., n-vom., phosph., puls., rhus., sep., sulph.

— With *apprehension*: anac.

— With *excitement* of intellect, of the imagination: asa.

— With *excitement* of mind: asa.

CHEST, OPPRESSION OF, vide *Breathing, affections of the, etc.*

CHEST, PAINS IN THE: acon., arn., bry., chin., lach., n-vom., puls., rhus., ran., sulph., tart., veratr.

— With *anxiety*, anxiousness, etc.: rhus.

CHEST AFFECTIONS, in general: 1) ars., caus., cham., n-vom., phosph., puls., spig.—2) carb-vg., coff., merc.—3) anac., bell., calc., cocc., hyos., lyc., merc., mosch., nitr-ac., plat., plumb., spong., veratr.

CHILLINESS: 1) ars., camph., caus., merc., n-vom., puls., sil., sulph., tart.—2) agar., alum., anac., calc., carb-vg., con., croc., natr-m., n-mosch., phosph., plumb., rhus., sep., sil.

— With *apprehension*: ars.

— With *discouragement*: tart.

— With *disgust of life*: kal-chl.

— With *hypochondriacal* humour: ars., con., puls.

— With *ill-humour*: camph., kreos., spig.

— With *indifference*, apathy, etc.: kal-chl.

— With *indolence*: camph., crotal., lach.

— With *irritability*: caus.

— With *inquietude* of mind: cann., caps.

— With *insanity*: calc.

— With *sorrowfulness*: kal-chl., lach., veratr.

— With *vexation*: caus.

CIRCULATION, EXCITED: acon., bell., canth., cupr., hyos., op., phosph., plat., sep., stram., veratr.

— With *hypochondriacal* humour: plat.

— With *sorrowfulness*: plat.

COLDNESS: 1) ars., camph., canth., cic., croc., cupr., hell., lyc., puls., stram., veratr.—2) acon., amm., arn., aur., bry., cann., carb-vg., cham., chin., natr., natr-m., nitr-ac., n-vom., oleand., rhus., sec., sep., sulph., tart.

— With *anxiety*, anxiousness, etc.: cupr-ac., nitr-ac.

- With *apprehension*: amm., ars.
- With *delirium*: veratr.
- With *hypochondriacal* humour: ars.
- With *ill-humour*: camph.
- With *indolence*: camph.
- With *obtuseness of intellect*: aur.
- With *sorrowfulness*: amm.

CONSTIPATION: 1) calc., cocc., lach., lyc., n-vom., op., plumb., sep., sil., staph., sulph., veratr.—2) bell., canth., carb-vg., caus., con., graph., merc., phosph., plat.

- With *dread*: lach.

COUGH: 1) bell., hyos., n-vom., puls.—2) acon., calc., con., cupr., hep., ign., merc., natr-m., plumb., sep., sil., sulph., veratr.

- With *insanity*: bell., veratr.

DEBILITY, lassitude, relaxation: 1) ars., chin., phosph., phos-ac., staph., sulph., veratr.—2) acon., anac., arn., calc., carb-vg., caus., cocc., cupr., hyos., lach., lyc., merc., natr., natr-m., nitr-ac., n-vom., plat., rhus., sec., sep., sil.

- With *anxiety*, anxiousness, etc.: 1) amm., aur.—2) acon., agn., alum., ang., ars., borax., calc., carb-an., carb-vg., caus., cic., ign., magn-c., nitr., phosph., rhus., sil., veratr.

- With *apprehension*: ars.

- With *delirium*: sec.

- With *discouragement*: caus., lyc., petr.

- With *gaiety*: con., croc.

- With *hypochondriacal* humour: ars., mosch., n-mosch., plat., sep., zinc.

- With *ill-humour*: baryt., bry., caps., carb-vg., con., cycl., grat., mgs-arc., mur-ac., natr-m., sabin., spong.

- With *indifference*, apathy, etc.: lach.

- With *indolence*: alum., canth., cham., chel., chinin., cocc., lach., lact., n-vom., staph.

- With *inquietude* of mind: ambr., calc., viol-tr.

- With *irritability*: ambr., calc., carb-vg., caus.

- With *jollity*: laur.

- With *obtuseness of intellect*: aur., dig.

- With *sorrowfulness*: bovis., carb-an., crotal., kal., lach., laur., merc., natr., phos-ac., sec., sep., zinc.

- With *vexation*: natr-m.

- With *violence*: mosch., natr.

DEGLUTITION, DIFFICULT, etc. : 1) bell., hyos., ign., lach., stram.—2) acon., caus., lyc., n-vom., rhus.—3) alum., ars., calc., caps., cocc., con., cupr., laur., n-mosch., n-vom., plat., plumb., puls., sil., sulph., veratr., zinc.

DIARRHŒA : 1) calc., graph., nitr-ac., phosph., sulph.—2) acon., ars., chinin., coff., natr-m., phos-ac., sil.

—— With *sorrowfulness* : crotal.

DRINKING DISORDERS 1) ars., chin., natr., n-vom., sil., sulph. 2) bell., caps., carb-vg., cocc., ign., merc., natr-m., puls., rhus., thuj., veratr.

EARS, SENSITIVENESS OF THE, to noise : 1) acon., arn., bell., bry., calc., cham., ign., lyc., natr., n-vom., plat.—2) ang., arn., aur., caps., con., kal., phosph., phos-ac., puls., zinc.

—— With *anxiety*, anxiousness, etc. : caps.

—— With *ill-humour* : bell., phosph.

—— With *reserved manner* : con.

—— With *vexation* : kal.

EARS, NOISE IN THE : 1) acon., bell., caus., chin., lyc., merc., n-vom., op., phosph., puls., sep., sulph.—2) anac., ars., aur., calc., coff., con., croc., hep., natr-m., nitr-ac., petr.

—— With *anxiety*, anxiousness, etc. : puls.

—— With *hypochondriacal* humour : puls.

—— With *insanity* : ars.

EMACIATION : 1) ars., calc., chin., graph., lach., lyc., nitr-ac., n-vom., sulph.—2) anac., natr-m., phosph., puls., sil., veratr.

EPIGASTRIUM, ACHING IN THE : ars., aur., cupr., hell., iod., lach., merc., phosph., plumb.

—— With *anxiety*, etc. : calc., carb-vg., cham., cic., ferr-m., merc.

EPIGASTRIUM, SWEAT OF THE : nitr., sec.

—— With *anxiety*, etc. : nitr.

EPILEPTIC FITS : 1) calc., cic., hyos., plumb.—2) bell., caus., cin., cupr., lach., op., stram., sulph.—3) ars., camph., canth., cham., cocc., ign., lyc., n-vom., sep., sil.—4) agar., arg-n., aur., con., kal., merc., natr-m., nitr-ac., phosph., veratr.

ERUCTIONS of a bitter taste :

—— With *anxiety*, etc. : amm., phosph.

—— With *dread* : veratr.

—— With *sorrowfulness* : amm., cupr.

EYES, ACHING IN THE :

—— With *sorrowfulness* : mgs-arc.

EYES, INFLAMMATION OF THE : 1) cupr., op.—2) acon., bell., chin., merc., phosph., sep.—3) arn., ars., calc., lach., n-vom., puls., sil., sulph.

EYES, PRESSURE FROM WITHIN OUTWARDS, in the ; with *obtuseness of intellect* : mgs-arc.

EYES, SENSITIVENESS OF THE, to LIGHT ; aversion to light, with *vexation* : mgs-aus.

EYES, SPARKLING OF THE : acon., bell., hyos., op., stram.

EYES, STARING, FIXED : 1) bell., cupr., hyos., stram.—2) ars., cic., cocc., cupr., ign., op., phos-ac., sec., sulph., veratr.—3) acon., arn., con., hep., mgs-arc., merc., n-vom., rhus., sep.

—— With *anxiety*, anxiousness, etc. : amm.

—— With *delirium* : cham., coff., coloc., veratr.

—— With *excitement* of mind : alum., chin.

—— With *insanity* : bell., stram.

—— With *mania* : bell.

—— With *vexation* : cham.

—— With *violence* : mosch.

EYES SURROUNDED BY A BLUE MARGIN : 1) ars., chin., n-vom., sulph.—2) anac., cocc., cupr., graph., hep., ign., lach., lyc., merc., phosph., phos-ac., rhus., sec., sep., staph., veratr.

EYES, SWELLING OF THE, with *delirium* : plumb.

FACE, BLOATEDNESS OF THE : 1) ars., bell., hyos., n-vom., op.—2) acon., arn., bry., canth., carb-vg., cham., chin., phosph., plumb., puls., rhus., sil., sulph., tart., veratr.

—— With *dread* : carb-vg.

FACE, BLUENESS OF THE : 1) acon., ars., bell., cupr., lach., op., veratr.—2) aur., hyos., ign., lyc., staph.

—— DISTORTION OF THE : 1) ars., bell., camph., cham., cupr., hyos., lach., n-vom., op., plat., sec., stram., veratr.—2) acon., ang., caus., cic., cocc., ign., lyc., merc., puls., rhus., sil.

—— EARTH-COLOURED : 1) ars., chin., lyc., merc., n-vom.—2) canth., carb-vg., croc., ign., lach., laur., mosch., natr-m., nitr-ac., op., phosph., sil.

—— HEAT OF THE : 1) acon., agar., bell., carb-vg., chin., cocc., con., hep., lach., lyc., merc., n-vom., op., petr., puls., sulph., veratr.—2) anac., ant., cann., cham., croc., graph., kal., mosch., natr., rhus, sep.

— With *anxiety*, etc.: 1) acon.—2) arg-n., bell., carb-vg., graph., merc.

— With *discouragement*: n-vom.

— With *gaiety*: veratr.

— With *hypochondriac* humour: n-mosch.

— With *ill-humour*: acon., asar., kreos., sass.

— With *indolence*: agar., stann.

— With *insanity*: veratr.

— With *obtuseness of intellect*: bry.

— With *vexation*: phosph.

FACE, PALENESS OF THE, with *Gaiety*: croc.

— With *hypochondriac* humour: mosch.

— With *ill-humour*: mez.

— With *indifference*, apathy, etc., stann.

— With *insanity*: croc., merc., veratr.

FACE, REDNESS OF THE: 1) bell., cic., cocc., cupr., hyos., ign., merc., n-vom. op.—2) acon., ars., chin., lye., plat., rhus., stram., sulph., veratr.

— With *anxiety*, etc.: acon., sep.

— With *dread*: carb-vg.

— With *delirium*: aur., cham., plumb.

— With *discouragement*: n-vom.

— With *gaiety*: acon., veratr.

— With *ill-humour*: acon.

— With *inquietude* of mind: ign.

— With *insanity*: calc., op., veratr.

— With *irritability*: puls.

— With *sorrowfulness*: caps., spig.

— With *vexation*: spig.

FACE SWEAT OF THE: 1) ars., carb-vg., cic., ign., merc., n-vom., puls., rhus., veratr.—2) alum., bell., carb-an., chin., cocc., dros., mur-ac., natr., plat., plumb., sep., sil., sulph.

— With *anxiety*, etc.: ars., cic., mur-ac., natr.

— With *inquietude* of mind: mgs.

FACE, WRINKLED: calc., hell., lye., sep., stram.

FACE, YELLOWNESS OF THE: 1) acon., ars., calc., chin., lye., n-vom., plumb., sep.—2) arn., canth., con., cocc., graph., ign., lach., merc., nitr-ac., phosph., puls., spig., sulph., veratr.

FAINTING FITS: 1) acon., ign., lach., mosch., n-vom., op., sep., stram., veratr.—2) ant., arn., ars., bell., calc., camph., carb-vg., cham., chin., coff., con., hep., oleand., petr., phos-ac., puls., sil.

—— With *anxiety*, etc.: ars., cic., ign., magn-m., nitr-ac., op., ran.

—— With *hypochondriac* humour: mosch.

—— With *mania*: cupr-ac.

—— With *sorrowfulness*: ars.

FEET, COLDNESS OF THE: ars., calc., carb-an., caus., con., graph., hyos., ign., lach., lyc., merc., natr., natr-m., petr., phos., plat., sil., sulph., veratr., zinc.

—— With *anxiety*, anxiousness, etc.: graph.

FEET, HEAVINESS OF THE: alum., calc., croc., graph., ign., natr-m., op., phosph., sep., sulph., tart., veratr., zinc.

—— With *anxiety*, etc.: ign.

—— With *indolence*: calc.

—— With *irritability*: calc.

—— With *sorrowfulness*: calc., graph.

FEET, STAMPING OF THE: dulc., veratr.

—— With *inquietude* of mind: dulc.

—— With *insanity*: veratr.

FEVER, acon., bell., calc., canth., cupr., hyos., n-vom., puls., sec., veratr.

—— With *hypochondriac* humour: petr.

—— With *insanity*: calc.

—— With *sorrowfulness*: dig.

FINGERS, ACHING OF THE, with *obtuseness of intellect*: mosch.

FINGERS, STARTING OF THE: caus., cham., cupr., ign., puls.

—— With *anxiety*, etc.: puls.

FLATULENCY: 1) n-vom., puls., sulph.—2) bell., carb-vg., chin., cocc., graph., lyc., natr., natr-m., phosph., veratr.

FOREHEAD, WRINKLED, cham., graph., hell., lyc., n-vom., rhus., sep., stram., viol-od.

—— With *vexation*: mang.

GAIT, easy, with *gaiety*: thuj.

GASTRIC AFFECTIONS: 1) ars., cham., cupr., n-vom., veratr.—2) carb-vg., canth., cham., cic., cocc., coff., sec., spig., stram.—3) laur., op., plumb., thuj.

HÆMORRHOIDAL AFFECTIONS: 1) ars., bell., cupr., carb-vg., ign., n-vom., puls., sulph.—2) acon., anac., caus., chin., graph., lach., rhus., sep.

HANDS, COLDNESS OF THE: ars., carb-vg., cans., cham., chin., cocc., cupr., hell., hep., iod., kal., lach., lyc., natr., nitr-ac., n-mosch., n-vom., phosph., sep., sulph., tart., veratr.

—— With *anxiety*, etc. : graph., puls.

—— With *vexation* : phosph.

HANDS, HEAT OF THE : anac., carb-vg., hep., iod., lach., lyc., nitr-ac., n-mosch., petr., phosph., rhus., sep., staph.

—— With *anxiety*, etc. : carb-vg.

—— With *hypochondriac* humour : n-mosch.

—— With *jollity* : phosph.

HANDS, REDNESS OF THE : baryt., carb-an., hep., n-vom., puls., staph., sulph.

—— With *irritability* : puls.

HANDS, RELAXATION OF THE : calc., carb-vg.

—— With *irritability* : carb-vg.

HANDS, SWEAT OF THE : bell., calc., carb-vg., cham., con., hell., hep., ign., merc., natr., natr-m., nitr-ac., n-vom., puls., sep., sil., sulph., zinc.

—— With *anxiety*, etc. : cham., merc.

HANDS, TREMBLING OF THE : 1) anac., ars., hyos., lach., n-vom., phosph., sulph.—2) agar., amm., calc., caus., chin., cic., iod., kal., laur., natr., natr-m., nitr-ac., phos-ac., plat., puls., sep., tart., zinc.

—— With *anxiety*, etc. : amm., cic., plat., puls.

—— With *chagrin* : sep.

—— With *inquietude* of mind : magn-c.

—— With *violence* : sep.

HEADACHE : 1) acon., bell., calc., chin., coff., ign., merc., n-vom., puls., rhus., sep., sil., sulph., veratr.—2) arn., ars, aur., cocc., lyc., op., plat.—3) con., hyos., lach., mosch., natr-m., phosph.

—— With *anxiety* etc. : acon., alum., bell., bov., calc., carb-vg., caus., graph., laur., magn-c., phosph., puls., rut., sulph.

—— With *discouragement* : vip-torv.

—— With *gaiety* : croc.

—— With *ill-humour* : acon., amm., bell., calc., ign.

—— With *indolence* : alum.

—— With *inquietude* of mind : bry., rut.

—— With *insanity* : veratr.

—— With *irritability* : bry., teucr.

—— With *obtuseness of intellect* : carb-vg., kal., lach., lyc., mgs-arc., natr.

—— With *sorrowfulness* : ars., crotal.

—— With *vexation*: 1) bry—2) mang., zinc.

—— With *violence*: mgs-auf.

HEAD, COLDNESS OF THE: acon., ambr., arn., bell., calc., mosch., phosph.

—— With *obtuseness of intellect*: ambr.

HEAD, CONGESTION OF THE: 1) acon., arn., bell., coff., merc., n-vom., op., puls., rhus., veratr.—2) aur., chin., ign., sil., sulph.

—— With *anxiety, etc.*: 1) acon., carb-vg., magn-c., phosph., puls.—2) laur., sulph.

—— With *indolence*: agar., n-vom.

—— With *obtuseness of intellect*: kal.

HEAD, DULNESS OF THE: 1) acon., bell., calc., carb-vg., chin., hell., hyos., lach., merc., natr-m., n-vom., petr., rhus., sulph., veratr.—2) agar., alum., ang., arn., ars., asa., aur., baryt., carb-an., cic., con., cupr., dig., kreos., lach., lyc., natr., nitr-ac., op., phos-ae., plat., tart., zinc.

—— With *anxiety, etc.*: alum.

—— With *delirium*: phos-ac.

—— With *excitement of mind*: ang.

—— With *hypochondriac humour*: dig.

—— With *ill-humour*: ars., baryt., con., sass.

—— With *indifference, apathy, etc.*: dig.

—— With *indolence*: iod.

—— With *insanity*: veratr.

—— With *jollity*: spig.

—— With *obtuseness of intellect*: anac., carb-vg., dig., kreos., lach., lyc., natr.

—— With *sorrowfulness*: con.

HEAD, EMBARRASMENT OF THE: vide *Head, dulness of the*.

HEAD, HEAT OF THE: 1) acon., bell., canth., carb-vg., dig., lach., laur., magn-c., merc., phosph., sep., sil., sulph.—2) alum., arn., bry., calc., camph., carb-an., con., natr., natr-m., nitr-ac., stram.

—— With *anxiety, etc.*: 1) magn-c., phosph.—2) carb-vg., laur., sulph.

—— With *ill-humour*: acon., æth.

—— With *inquietude of mind*: canth., phosph.

—— With *obtuseness of intellect*: dig.

HEAD, STUPEFACTION OF THE: 1) arn., bell., hyos., lach., laur., n-vom., op., phos-ac., veratr.—2) acon., calc., merc., oleand.,

rhus., stann., sulph.—3) agar., alum., ars., asa., cin., hell., mosch.

—— With *anxiety*, anxiousness, etc. : alum., caus., sil.

HEAD, SWEAT OF THE : 1) ars., bell., calc., carb-vg., cham., chin., merc., n-vom., op., phosph., puls., rhus., sep., sil., veratr.—2) acon., bry., cin., graph., kal.

—— With *anxiety*, etc. : ars., carb-vg., n-vom., phosph., sep.

—— With *inquietude* of mind : phosph.

—— With *insanity* : ars.

HEAD, TREMBLING OF THE : aur., calc., cocc., ign., lyc., sep., tart.

—— With *insanity* : calc.

HEARING, DULNESS OF : anac., bell., calc., canth., carb-vg., cham., con., dros., magn-m., phos-ac.

HEAT : 1) acon., ars., bell., cham., chin., cupr., hell., hyos., ign., merc., n-vom., op., stram., veratr.—2) ant., arn., caus., cin., coff., graph., hep., mosch., phosph., phos-ac., spong., stann., staph., valer.—3) alum., bry., calc., carb-an., dros., natr-m., plat., puls., sep.

—— With *anxiety*, etc. : 1) alum., ars., bry., calc., magn-c.—2) arn., carb-an., chin., dros., grat., hep., magn-m., natr-m., n-vom., phos-ac., plat., puls., rut., sep., spong.

—— With *apprehension* : graph.

—— With *delirium* : phos-ac.

—— With *disgust of life* : chin.

—— With *excitement* of intellect, of the imagination : bry.

—— With *hypochondriac humour* : calc.

—— With *inquietude* of mind : ars., mgs., rut.

—— With *irritability* : carb-vg.

—— With *jollity* : petr.

—— With *mania* : bell., veratr.

—— With *vexation* : caus., phosph.

HEART, PALPITATION OF THE : 1) acon., calc., chin., lyc., natr-m., phosph., puls., sep., spig., sulph.—2) ars., aur., bell., caus., cocc., coff., ign., lach., merc., n-vom., phos-ac., thuj., veratr.—3) cham., op., zinc.

—— With *anxiety*, anxiousness, etc. : 1) acon., dig., puls., spig.—2) aur., cham., lyc., natr-m., rut.—3) calc., caus., natr., nitr-ac., oleand., phosph., plat., sulph., zinc.—4) alum.,

amm., ars., borax., cann., carb-vg., ferr., ign., kal., lach., mosch., n-vom., plumb., sass., sep., sil., tart., veratr., viol-od., viol-tr.

—— With *disgust of life* : n-vom.

—— With *jollity* : spig.

—— With *sorrowfulness* : natr-m.

—— With *vexation* : sep., veratr.

—— With *violence* : sep.

HUNGER, violent : 1) chin., cin., hyos., spig., sulph., veratr.—2) bell., calc., merc., sep., staph., zinc.—3) carb-vg., caus., cocc., con., graph., hep., lach., lyc., merc., natr-m., n-vom., oleand., op., phosph., puls., rhus., sil., spig.

HYPOCHONDRIA, ACHING IN THE : bell., chin., hyos., ka!., merc., natr., puls., sulph., zinc.

—— With *anxiety*, etc. : kal.

—— With *hypochondriac* humour : zinc.

—— With *sorrowfulness* : zinc.

HYSTERIC PAROXYSMS : 1) aur., calc., con., ign., mosch., n-mosch., n-vom., phosph., plat., puls.—2) acon., anac., bell., bry., cham., caus., cic., cocc., croc., hyos., iod., kal., magn-m., nitr-ac., sep., sil., sulph., viol-od.

IMPOTENCE : 1) calc., con., lyc., mosch., nitr-ac., n-mosch., sulph.—2) caps., caus., chin., coff., hyos., lach., op., plumb., sep., stram.

JOINTS, TREMBLING OF THE, with *Jollity* : cycl.

LACRYMATION : 1) acon., alum., ars., bell., calc., graph., hep., ign., lach., natr-m., n-vom., phosph., puls., rhus., staph., sulph., thuj.—2) carb-vg., coloc., iod., kal., lyc., merc., nitr-ac., petr., phos-ac., sil., spig., spong.

—— With *anxiety*, etc. : arg-n.

—— With *sorrowfulness* : veratr.

LAMENESS, paralysis : 1) baryt., bell., carb-vg., caus., cocc., con., hyos., n-vom., op., rhus., sulph.—2) anac., arg-n., arn., ars., bry., kal., lach., lyc., natr-m., oleand., plumb., sec., sep., sil., stann., stram., zinc.

—— With *ill-humour* : con.

LEGS, HEAVINESS OF THE, with *Sorrowfulness* : calc., graph., nitr-ac.

LEGS, STARTING OF THE, with *Anxiety*, etc. : hep.

—— TREMBLING OF THE, with *Anxiety* : borax., rhus., sass.

— WEARINESS OF THE, with *ill-humour* : 1) nitr-ac.
—2) ant.

LEUCORRHOEA : 1) calc., cocc., con., merc., puls., sep.—2)
amm., carb-vg., caus., chin., graph., lyc., natr., natr-m., n-
vom., phosph., sil., sulph., zinc.—3) acon., anac., ars., dros.,
hep., lach., nitr-ac.

LIGHT, AVERSION TO : 1) arn., ars., bell., con., hell., hyos.,
merc., n-vom., sulph.—2) amm., arn., baryt., calc., cham.,
chin., croc., dig., graph., hep., ign., lyc., natr., phosph., phos-
ac., puls., rhus., sil.

— With *reserved manner* : con.

LIGHT, DESIRE FOR : acon., amm-m., bell., calc., stram.

— With *delirium* : calc.

LIGHTNESS, FEELING OF : asar., coff., natr-m., petr., stram.

— With *jollity* : petr.

LIMBS, FALLING ASLEEP OF THE : 1) chin., croc., puls., rhus.
—2) calc., carb-an., carb-vg., cocc., graph., lyc., merc., petr.,
sep., sil., sulph.—3) baryt., con., hyos., ign., kal., natr-m.,
n-vom., stram., veratr.

— With *excitement* of mind : natr-m.

LIMBS, FLACCIDITY OF THE : ang., camph., canth., cic., hell.,
lach., lyc., natr., nitr-ac., n-mosch., op., plumb., puls., stram.,
veratr.

— With *excitement* of mind : lach.

LIMBS, HEAVINESS OF THE : 1) acon., bell., calc., carb-vg.,
chin., merc., natr-m., n-vom., op., phosph., puls., rhus., sep.,
sil., sulph.—2) alum., ars., baryt., camph., carb-an., lach.,
lyc., natr., n-mosch., plumb., veratr.

— With *anxiety*, etc. : magn-c.

— With *sorrowfulness* : graph.

LIMBS, MOBILITY OF THE : 1) anac., chin., coff., kreos., lach.,
mgs-aus., op., rhus., stram.—2) alum., calc., canth., caus.,
cin., cupr., hell., hyos., natr-m., sec., tart., zinc,

— With *excitement* of mind : chin., coff., stram.

LIMBS, TEARING IN THE : 1) acon., ars., bell., merc., n-vom.,
puls., rhus., sulph., veratr.—2) ant., arn., canth., carb-vg.,
caus., cham., chin., hep., ign., lyc., n-mosch., phosph., sep.,
thuj.

— With *anxiety*, etc. : ars., bell.

— With *disgust of life* : lyc.

— With *inquietude* of mind : ars.

LIMBS, TENSION IN THE, with *excitement* of mind : ang.

LIMBS, TREMBLING OF THE : 1) ars., bell., calc., cic., iod., n-vom., op., puls., rhus., sec., stram., sulph.—2) agar., anac., arg-n., carb-vg., caus., chin., cocc., con., cupr., hyos., kal., lyc., natr., natr-m., nitr-ac., petr., phosph., plat., sil., tart., veratr.—3) aur., carb-an., caus., cham., coff., croc., graph., lach., magn-c., mosch., sep.

—— With *anxiety*, etc. : 1) cham., lach., natr.—2) ars., carb-vg., coff., puls.—3) aur., calc., caus., croc., cupr., graph., lach., magn-c., mosch., phosph., rhus., sass., sep.

—— With *excitement* of mind : 1) teucr., valer.—2) bruc., petr.

—— With *obtuseness of intellect*, apathy, etc. : aur.

—— With *vexation* : mgs-aus., sep.

—— With *violence* : aur., mgs-aus., sep.

LIPS, BLUENESS OF THE : arg-n., ars., caus., cupr., dig., lyc., mosch., phosph.

—— With *violence* : mosch.

LIPS, SWELLING OF THE : 1) ars., bell., calc., hell., merc., natr-m., op., sil., sulph.—2) aur., bry., canth., carb-vg., hep., lach., lyc., puls., rhus., sep., staph.

—— With *insanity* : op.

LIVER, AFFECTIONS OF THE : 1) n-vom., sulph.—2) bell., lach., merc., puls.—3) aur., calc., canth., magn-m., natr., natr-m., nitr-ac., n-mosch.

MENSTRUAL DISCHARGE, ABSENCE OF—(amenorrhœa) : 1) puls., sep., sulph.—2) acon., graph., lyc., sil.—3) ars., bell., bry., calc., caus., cocc., cupr., natr-m., op., phosph., plat., sec., stram., veratr.

MENSTRUAL DISCHARGE, TOO PROFUSE : 1) calc., ign., lyc., phosph., plat., sec., sil.—2) acon., ars., bell., chin., croc., natr-m., n-vom., stram.—3) canth., caus., hyos., merc., mosch., nitr-ac., sep., sulph., veratr.

MENSTRUATION, DIFFICULT, PAINFUL—(dysmenorrhœa) . 1) calc., cocc., graph., n-vom., puls., sep., sulph.—2) bell., coff., ign., phosph., plat., sec., veratr.—3) acon., amm., carb-vg., caus., cupr., lach., merc., natr-m., n-mosch., sil., stram., zinc.

MENSES, TOO WEAK : 1) con., graph., lach., natr-m., phosph.—2) amm., carb-vg., caus., cocc., sep., sil.—3) lyc., merc., n-vom., puls., staph., sulph.

MOUTH, BITTERNESS OF THE : 1) acon., amm., arn., ars.,

bell., calc., carb-an., carb-vg., cham., chin., lach., lyc., merc., natr., natr-m., nitr-ac., n-vom., puls., rhus., sil., sulph., tart., veratr.—2) anac., baryt., croc., dig., grat.

—— With *anxiety*, etc.: amm., bell.

—— With *sorrowfulness*: amm-m.

MOUTH, DISTORTION OF THE: bell., graph., lach., lyc., n-vom., op., phos-ac., sec., stram.

MOUTH, DRYNESS OF THE: 1) acon., ars., bell., bry., cham., chin., hyos., ign., lach., merc., n-vom., rhus., sulph.—2) alum., baryt., calc., carb-an., carb-vg., caus., cocc., graph., lyc., nitr-ac., phosph., plumb., puls., sec., sep., sil., stram., veratr.

MOUTH, FOAM BEFORE THE: agar., bell., camph., canth., cham., cic., cocc., cupr., hyos., ign., lach., laur., plumb., sec., stram., veratr.

MOUTH, INSIPID TASTE IN THE: acon., ant., ars., bell., chin., cupr., ign., kal., lyc., magn-m., natr-m., petr., phosph., phos-ac., puls., rhus., staph., sulph.

—— With *sorrowfulness*: cupr.

MOUTH, SLIMY: alum., bell., calc., caus., chin., cupr., graph., hep., ign., lach., merc., natr-m., n-mosch., n-vom., phosph., phos-ac., plumb., puls., stram.

NAUSEA, vide *Vomit*, inclination to.

NERVOUS PAINS: 1) acon., arn., coff., ign., merc., n-vom.—2) ars., bell., caus., cham., chin., cocc., con., hep., phosph., puls., rhus., sep., staph., sulph., veratr.

PERSPIRATION: 1) bell., calc., carb-an., caus., chin., n-vom., op., puls., rhus., stram., tart., veratr.—2) ars., bry., carb-vg., cham., cin., cocc., coff., graph., hep., hyos., ign., kal., lyc., merc., natr., natr-m., nitr-ac., phosph., phos-ac., sep., sil., staph., sulph.

—— With *anxiety*, etc.: 1) merc., natr.—2) amm., ars., baryt., bell., calc., cann., caus., graph., magn-c., natr., nitr., n-vom., rhus., staph.

—— With *discouragement*: cham.

—— With *dread*: ars.

—— With *ill-humour*: magn-c.

—— With *insanity*: cupr.

—— With *violence*: sep.

PULSATION IN THE BODY: carb-vg., graph., phosph., puls., sep., sil., zinc.

—— With *dread*: carb-vg.

PULSE, QUICKENED: ars., crotal., cupr., plat., sep.

—— With *hypochondriac* humour: plat., sep.,

—— With *insanity*: ars., crotal., cupr.

PUPILS, CONTRACTION OF THE: anac., bell., camph., cham., chin., cic., cocc., ign., phosph., puls., sep., sil., sulph., thuj., veratr., zinc.

—— With *ill-humour*: cocc.

—— With *indolence*: cocc.

—— With *irritability*: cocc.

PUPILS, DILATATION OF THE: bell., calc., croc., hyos., n-vom., op.

—— With *gaiety*: croc.

—— With *inquietude* of mind: n-vom.

PUPILS, IMMOVEABILITY OF THE: baryt., bell., cupr., hyos., laur., nitr-ac., op., stram.

—— With *ill-humour*: cham.

QUIVERING OF THE BODY, with *excitement* of mind: petr.

RETCHING: ars., bell., chin., cupr., hyos., merc., natr-m., n-vom., op., plumb., sec., tart., zinc.

—— With *anxiety*, etc.: bar-m.

SACRUM, ACHING IN THE: 1) calc., chin., lach., merc., n-vom., puls., rhus., sulph.—2) alum., aur., canth., carb-an., cham., coff., con., graph., hep., ign., kal., lyc., magn-c., nitr-ac., petr., phosph., staph., veratr., zinc.

—— With *anxiety*, etc.: rhus.

SALIVA, EXPECTORATION OF, ptyalism: 1) bell., cann., cupr.—2) calc., canth., chin., hell., lach., merc., op., sulph.—3) ant., caus., dros., graph., hep., hyos., lyc., natr-m., puls., sep., staph., stram., veratr.

—— With *insanity*: merc., veratr.

—— With *mania*: veratr.

—— With *vexation*: kal.

SCORBUTIC AFFECTIONS: 1) merc., n-vom., sulph.—2) amm., ars., canth., carb-an., caus., chin., cic., con., hep., mur-ac., natr-m., phosph., sep., staph., sulph-ac.

SENSATION, LOSS OF, insensibility of the skin—(*anaphia*): 1) acon., n-vom., oleand., puls., rhus., sulph.—2) bell., chin., cocc., hell., hyos., laur., lyc., mosch., op., phosph., plat., sec., stram.—3) anac., arn., ars., aur., calc., caus., cic., merc., phosph-ac., plumb., sep., zinc.

SENSITIVENESS, EXTREME: 1) acon., bell., coff., n-vom., sulph.—2) asar., aur., calc., canth., caus., cham., chin., cocc., phosph., sep., sil.—3) arn., cin., cupr., lyc., merc., phosph., sep.

SEXUAL DESIRE, excited: 1) canth., hyos., lach., merc., n-vom., phosph., plat., puls., sil., stram., sulph., veratr.—2) agar., alum., ant., aur., bell., calc., carb-vg., chin., coff., graph., ign., kal., lyc., mosch., natr., natr-m., op., plumb., rhus., sep., zinc.

— With *sorrowfulness*: bell.

SEXUAL DESIRE, DIMINISHED: 1) graph., lyc., nitr-ac.—2) bell., calc., hep.—3) hell., ign., lach., phos-ac., sil., sulph.

SEXUAL INSTINCT EXTINGUISHED, vide *Impotence*.

SHUDDERING: acon., ars., baryt., bell., calc., carb-an., carb-vg., caus., cham., chin., cin., hyos., ign., n-vom., oleand., phosph., phos-ac., plat., puls., rhus., sep., veratr.

— With *anxiety*, etc.: carb-vg.

— With *dread*: calc., carb-an., sulph.

— With *irritability*: puls.

SKIN, DRYNESS OF THE: 1) acon., ars., bell., calc., chin., hyos., iod., lach., lyc., nitr-ac., mosch., sec., sulph.—2) amin., arn., bry., cann., cham., graph., kal., merc., natr., n-mosch., phosph., phos-ac., sep., sil.

SLEEPINESS: 1) baryt., bell., calc., carb-vg., chin., hyos., lach., merc., n-mosch., op., puls., sulph.—2) acon., camph., caus., con., croc., dig., graph., hep., kal., lyc., phosph., phos-ac., plumb., sec., sep., stram., veratr., zinc.—3) carb-an., clem., colch., crotal., cycl., magn-m., plat., rhus., spong.

— With *anxiety*, etc.: ars., borax., led., n-vom., rhus.

— With *discouragement*: tart.

— With *ill-humour*: 1) calc., carb-an., cycl.—2) asar., carb-vg., con., magn-m., plat., spong.

— With *indifference*, apathy, etc.: dig.

— With *indolence*: calc., carb-an., carb-vg., chin., clem., colch., croc., crotal., natr-m.

— With *inquietude* of mind: hyos.

— With *obtuseness of intellect*: n-mosch.

— With *reserved* manner: carb-an.

— With *sorrowfulness*: plumb.

SLEEPLESSNESS: 1) acon., ars., bell., hyos., ign., mosch.,

n-vom., puls., rhus., sulph.—2) ars., calc., camph., caus., cham., chin., cin., coff., con., iod., natr-m., op., phosph., plumb., sec., sil., veratr.—3) agar., arn., baryt., bry., carb-vg., chinin., cocc., cupr., graph., hep., kal., laur., magn-c., mgs-arc., merc., natr., nitr-ac., sep.

— With *anxiety*, etc.: 1) ars., bell., cham., coff., graph., hep., hyos., merc.—2) carb-an., caus., cocc., magn-c., sep., sil.—3) acon., agar., arn., baryt., bry., carb-vg., chin., chinin., con., cupr., kal., laur., mgs-arc., natr., natr-m., nitr-ac., sulph., thuj., veratr.

— With *apprehension*: graph.

— With *discouragement*: puls.

— With *excitement* of intellect, of the imagination: 1) chin., n-vom., puls., sep.—2) graph., lyc., sil.—3) agar., borax., bry., calc., caus., cocc., coloc., hep., kal., nitr., plat., sabad., staph., sulph., viol-tr.

— With *ill-humour*: cham.

— With *inquietude* of mind: iod.

— With *irritability*: calc.

— With *sorrowfulness*: carb-an., rhus., sulph.

SNEEZING, SPASMODIC: 1) stram., sulph.—2) arn., calc., con., lach., natr-m., rhus., sil., staph.

SOFTHEARTEDNESS, with *excitement* of the intellect, of the imagination: ambr.

SOMNOLENCY: 1) bell., croc., hyos., lach., n-vom., op., puls., stram., tart., veratr.—2) acon., ant., arn., ars., baryt., bry., camph., caus., cham., coloc., hell., laur., merc., mosch., n-mosch., phos-ac., plumb., zinc.

— With *delirium*: 1) acon., bry., puls.—2) arn., coloc.—3) ant., camph., sec.

SPASMS: 1) bell., cic., con., cupr., hyos., ign., n-vom., op., stram.—2) arn., ars., calc., caus., cham., coff., lach., merc., mosch., plat., rhus., sil., sulph.

— With *anxiety*, etc.: cocc.

— With *hypochondriac* humour: con.

— With *ill-humour*: con.

SPEECH, HASTY: ars., bell., hep., lach., merc.

— With *vexation*: hep.

SPEECH, DIFFICULT: 1) bell., caus., stram.—2) lach., n-vom., op., sulph.—3) acon., anac., calc., chin., con., hyos., laur., plumb., sec., sil., veratr.

SPEECHLESSNESS: 1) bell., cic., hyos., laur., merc., op., plumb., stram.—2) caus., chin., con., cupr., hep., lach., oleand., sec., tart., veratr.

—— With *anxiety*, etc.: ign.

SPLEEN, AFFECTIONS OF THE: acon., arn., ars., cupr., chin., ign., n-vom., sulph.

ST. VITUS' DANCE, attacks like: 1) bell., caus., croc., cupr., hyos., ign., n-vom., stram., zinc.—2) agar., ars., chin., cic., cocc., iod., puls., sep., sil.

STOMACH, ACHING IN THE: 1) bell., calc., carb-vg., cham., chin., cocc., con., cupr., hyos., ign., lach., merc., n-vom., puls., sulph.—2) amm., ant., ars., baryt., caus., dig., graph., kal., lyc., magn-c., natr., natr-m., n-mosch., petr., phosph., sep., sil., stann., staph., veratr.

—— With *anxiety*, etc.: baryt., calc., carb-vg., cham., graph., merc.

—— With *ill-humour*: con.

—— With *vexation*: phosph.

STOMACH, SICKNESS AT THE: amm., anac., ars., aur., baryt., carb-vg., cham., cic., crotal., hell., nitr-ac., petr., plat., spong.

—— With *anxiety*, etc.: baryt., carb-vg., cham., cic., nitr-ac., spong.

—— With *discouragement*: cham., petr.

—— With *disgust of life*: plat., spong.

—— With *hypochondriac* humour: lyc., plat.

—— With *inquietude* of mind: amm., anac., ars., bell.

—— With *sorrowfulness*: crotal., petr., spong.

STRENGTH, FEELING OF: chin., mgs-arc., mgs-aus., op., plat., zinc.

—— With *jollity*: op., plat.

TENDONS, STARTING OF THE: bell., con., hyos., iod., puls., rhus.

—— With *delirium*: iod.

TEETH, GRINDING OF THE: acon., ant., ars., bell., hyos., lyc., phosph., plumb., sec., stram., veratr.

—— With *vexation*: kal.

THIRST: 1) acon., ars., cham., merc., natr-m., n-vom., phosph., sil., sulph.—2) amm., calc., carb-vg., chin., ign., natr., nitr-ac., phos-ac., sec., sep., veratr.—3) ant., aur., caus., cocc., dros., hep., laur., oleand., op., plumb., stram.

—— With *anxiety*: cupr-ac.

—— With *sorrowfulness*: ars., cupr., sulph.

THROAT, DRYNESS OF THE: 1) acon., bell., ign., merc., n-vom., phosph., sulph.—2) ars., calc., cupr., hyos., lyc., natr., nitr-ac., petr., puls., rhus., staph., stram., veratr., zinc.

—— With *anxiety, etc.*: rhus.

TOES, ACHING OF THE, with *obtuseness of intellect*: mosch.

TOSSING, ABOUT: 1) acon., ars., bell., calc., cham., chin., cin., hell., lyc., puls., sulph.—2) alum., lach., op., phosph., rhus., sep., tart.

—— With *delirium*: cham., cin., hell.

TREMBLING, vide *Limbs, trembling of the*. *p. 248.*

VERTIGO, ATTACKS OF: 1) acon., bell., calc., chin., con., lyc., n-vom., phosph., puls., rhus., sil., sulph.—2) arn., caus., cocc., hell., ign., merc., natr-m., op., sep., carb-vg., cham., hep., nitr-ac., sec., stram., veratr.

—— With *anxiety, etc.*: baryt., sil., veratr.

—— With *delirium*: sec.

—— With *dread*: lach.

—— With *insanity*: n-mosch.

—— With *irritability*: calc.

—— With *obtuseness of intellect*: ambr., phos-ac., rhus.

—— With *vexation*: calc.

VOICE, ROUGH, HOLLOW: 1) bell., dros., phosph.—2) ars., calc., carb-vg., caus., hep., merc., nitr., n-vom., puls., rhus., sil., sulph., veratr.

VOICE, LOSS OF: 1) bell., caus., merc., phosph., sulph.—2) ant., carb-vg., dros., hep., lach., natr-m., plat., plumb., puls., veratr.

VOICE, SCREECHING: cupr., stram.

VOMIT, INCLINATION TO, nausea: 1) anac., ant., ars., bell., calc., carb-vg., cupr., ign., iod., lach., merc., n-vom., petr., puls., sep., sil., sulph., tart., veratr.—2) alum., arn., baryt., camph., carb-an., caus., chin., con., graph., hep., iod., kal., lyc., nitr-ac., phosph., phos-ac., plat., sec., sep., staph., tabac.

—— With *anxiety, etc.*: 1) calc.—2) alum., amm., ars., nitr-ac., n-vom., puls., tabac.

—— With *disgust of life*: puls.

—— With *inquietude of mind*: calc., hell.

—— With *sorrowfulness*: amm., ars., veratr.

—— With *vexation*: phosph.

VOMITING: 1) ars., cupr., n-vom., puls., tart., veratr.—2)

ant., bell., calc., caus., cham., cic., con., cupr., ign., lach., lyc.,
merc., natr-m., n-mosch., petr., phosph., sec., sep., sulph.

—— With *anxiety*, etc. : cupr., lach.

—— With *delirium* : sec.

—— With *mania* : cupr.

YAWNING : acon., bry., cann., chin., chinin., hep., lyc.,
n-vom., rhus., sil., zinc.

—— With *ill-humour* : chin.

—— With *indolence* : cann., chinin.

PART II

SPECIAL THERAPEUTICS

OF

MENTAL DISEASES.

CHAPTER I.

DYSTHYMIÆ; OR DERANGEMENTS OF THE FEELINGS.

DYSTHYMIÆ.

(FIRST GENUS OF DERANGEMENTS OF THE FEELINGS.)

§ 52.

We understand by *derangements of the feelings*, or *Dysthymia*, those disturbances of the soul, in which the emotional system with its propensities and impulses appears in a *depressed* condition. Like the genus of manias, belonging to the class of *derangements of the feelings*, they are distinguished from *intellectual derangements*, to which they stand opposite in this, that in them the individual's *relation to his feelings* is disturbed by an exclusive dwelling on a *predominant, unpleasant feeling*, whereas, in the latter, it is the individual's relation to his perceptions that is disturbed by *erroneous conclusions*. The *mania*, and the *hyperthymia*, are also derangements of the feelings, but present the phenomena of *excitement*, or *over-irritation*, either of the whole emotional system, or only of particular impulses, and propensities, whereas, the *dysthymia* are characterized by a *depression* of this system or particular parts of it, in consequence of their having given way to an unpleasant feeling. They are thus opposite states. Thus, on

the one hand, sharply cut out from the *derangements of the intellect* by having their source in the *faculty by which we come into contact with the feelings*, and on the other from the *hyperthymia* by their different modes of action on the emotional life, the dysthymia form a special family of *derangements of the feelings*, all the forms of which have this in common, that they are distinguished by great sorrow and dejection, or a sort of inward care or grief. This inward grievous affliction which completes the chief character of the dysthymia, may certainly appear again independently in extremely diverse ways, always after it is generated by an obscure, imperfectly expressed unpleasant feeling, or by a distinct unpleasant feeling, having reference to a recognized occurrence or object. In the former instance, i. e., when no *particular* distinctly expressed feeling forms its basis, that from then arises, which may be designated by the name of (*Lypomania*, or even *Thymalgia*,) *a general condition of grief*, and which the French have, therefore, named *Lypèmanie*, which, however, with us, is better known by the name of *melancholy*. Should, on the contrary, this inward grief be induced by a particular well marked occurrence or object—as for example: impaired health, unhappy love, anxious solicitude about salvation, having suffered mortification by others, loss of desire to live, longing for home and ones immediate relations, unfortunate state of pecuniary affairs, separation from friends or other things of the same nature, it is easy to conceive that this may impress each time the dysthymia with a particular character and generate various forms; which, although they all bear the same general character of grief, are still easily to be distinguished by particular signs peculiar to each. The various psychiatric writers have, therefore, always proposed many forms of this kind under particular names—as for example: *erotomania*, *theomania*, and others, which after all, collectively and individually, are nothing else than peculiar extremely accidental varieties of the general form of grief or melancholy, generated by particular exciting causes, and whose numbers hitherto proposed, especially in regard to those varieties *actually occurring* in nature, are inexhaustible. Therefore, it would, perhaps, have been just as well to have omitted them entirely, and instead of these to have proposed, in treating of *melancholia*, not only those, but

besides many other particular divisions of them, referring to individual feelings and apprehensions, rendered possible by particular circumstances. This we have done, therefore, in the subsequent sections in regard to *melancholia*, and when, notwithstanding this, after this article, we find mention of *hypochondria*, or SOLICITUDE ABOUT ONE'S HEALTH—(*theomania* or more properly *thealgia*,) ANXIETY ABOUT ONE'S SALVATION; LOVE-SICKNESS, (better *erotalgia*, and not *erotomania*) *nostalgia*; HOME-SICKNESS, (*misopsychia*,) OR DESPAIR AND GRIEF, with aversion to life and desire to commit suicide; also the misanthropic, GRIEF AND DEJECTION, (*misanthropia*;) and, at the same time of no other possible forms, it happens from no other reason than this, that one has always been accustomed to see the above-named forms proposed in the manuals as peculiar independent diseases often widely separated by writers from *melancholia*, and therefore, we would not pain our readers by omitting them here. Notwithstanding this, however, we consider *melancholia* the chief thing, with which, therefore, as the *type* of the whole genus we commence our individual descriptions.

I.

MELANCHOLY, GRIEF, MELANCHOLIA.

LYPOMANIA, THYMALGIA.

§ 53.

1. DESCRIPTION OF THE DISEASE.—As may be perceived from what has already been said, we understand, along with all other writers, by MELANCHOLY, those *mental disorders* which may be recognised by GREAT AFFLICTION AND GRIEF DEPENDING ON A MORE OR LESS CLEARLY EXPRESSED, UNPLEASANT FEELING, PREDOMINATING OVER THE WHOLE EMOTIONAL SYSTEM.

This condition, which moreover shows itself at the commencement of almost all psychical disorders, does not always appear directly in full force, but for the most part runs through many stages, from the first symptoms to the climax of the confirmed disease. Generally after the action of some exciting cause or other, the patient is at first sorrowful, sad, concentrated within himself and reserved, the desire to work, and for the customary recreations, is lost; he avoids society, even that of his best friends, becomes fearful and suspicious, longs for solitude, and at last sinks into a dull thoughtless way, with his looks constantly fixed on one spot, contempt of the whole world and interrupted now and then by deep sighs, weeping and wringing of the hands. Appetite and sleep become gradually diminished and the patient gets perceptibly thinner from day to day. This state, in which the patient is constantly employed with the subject of his feelings, lasts frequently for many months, till ultimately the soul awakes from her state of torpor, and the patient begins to speak of his sorrows in short broken sentences, without his mental condition being thereby in the least improved. If the disease has reached its climax, its presence in all the gestures, features and expressions, as well as in the whole external habit of the patient, may be recognised by infallible signs. His features are rigid, the complexion pale or grey, with sunken cheeks, withered skin, deep furrows of sorrow and grief, his head bowed down and fixed, staring, unsettled looks, directed straight before him or towards the earth, and dim eyes; the inspiratory movements of the chest are performed with difficulty, and frequently accompanied by deep sighs; skin dry, hot, burning, with hands and feet covered with cold sweat, and at the same time complete suppression of the transpiration; the appetite is deficient, the sleep uneasy and interrupted by heavy dreams, the evacuations slow and indolent, the urine either copious and clear as water, or scanty thick and muddy. At the same time the patient moves about for the most part slowly, and sits still and stiff on his seat like a statue, or as if struck by a thunderbolt—(whence the appellation, *melancholia attonita*); whilst others again filled with constant inquietude wander about incessantly and make known the racking torments of their souls by loud lamentations, complaints, howling and cries, reproachings and self-revilings, as occurs particularly in that form

which has received the name of *melancholia errabunda*. All melancholy patients are moreover extremely irritable; cold and heat, rain and wind, noise and quiet are repugnant to them; the slightest thing startles them and they are thrown into the utmost despair about the least trifle and consider themselves lost. The nearer the disease reaches its culminating point, the more prominent the peculiar *dread and anxiousness* become, which dominate over the whole being of the patient. Always according to the various circumstances which induced the out-break of the disease, the patients believe themselves either extremely unhappy and deprived of all hope of the future or even a prey to misery, death by starvation, the most heart-rending diseases and every kind of calamity; some imagine themselves pursued every where by enemies or bailiffs, or that people wish to poison them, or do them injury with magnetic influences or physical instruments, and are preparing for them every imaginable evil and danger; others again are racked by the most frightful torments of conscience and inward reproaches, accuse themselves with this or that crime which they imagine themselves to have committed, and entreat in their anxiousness only for a respite of their apparently inevitable judgment, or decidedly prefer a speedy death to this horrible condition; lastly, others believe themselves even everlastingly or irrevocably damned, or already in this world pursued by devils and furies, who would possess themselves of their souls even while living. Hence a propensity to suicide is frequently noticed in melancholy patients. Melancholy, however, does not always reach the high degree just described; indeed, in the majority of cases it consists only of a *quiet, dumb-kind of grief*, which as before remarked, depends on a fixed, troublesome ideal feeling. Hallucinations may also appear, but are by no means an essential phenomenon, and never, as in disorders of the intellect, based on a primary, but always on a *secondary* excitement of the imagination. In other respects the rest of the intellectual powers generally remain unimpaired—the moral feelings are often increased; almost all patients, however, complain of an invincible power, which has subdued their reason and brought the latter under its dominion. Hence their obstinacy is for the most part absolutely inflexible, and neither representations, nor threats, nor entreaties are able to turn their ideas into another channel.

In some, frequently, the whole character also suffers a remarkable change; misers become extravagant, the licentious turn pious with dread of God's judgement, grey-headed warriors show cowardice and fearfulness, etc., etc.

§ 54.

2. CAUSES.—Melancholy is one of the most frequent mental diseases in all great cities and centres of civilization, as is particularly the case here in Paris, where almost two-thirds of the insane are for the most part melancholy patients. Some of its most frequent causes are without doubt *depressing affections of the emotional system* and sorrowful occurrences, as for example: domestic cares, family misfortunes, loss of fortune, miserable and sorrowful situations, unhappy love, jealousy, fright, dread, chagrin and anger, mortified vanity, and very often actual moral errors and dread of the punishment; as in the case of those melancholy patients, who accuse themselves of having committed crimes, these accusations being very frequently indeed prompted by well-grounded reproaches of conscience of some kind or other, and particularly those who believe themselves pursued by enemies or bailiffs, were very frequently formerly addicted to secret vices. Also, all *physical debilitating influences* deserve mention—as for instance: particularly the abuse of spirituous liquors, of opium, of *Haschisch*, aye, even of *tea* and *coffee*—the former of which, perhaps, is not the least influential in occasioning the *melancholia anglica*; if indeed, the equal abuse in England of *cayenne pepper*, does not contribute still more thereto, whilst in France the *coffee*, which is always drank very strong, and for the most part mixed with brandy, certainly has a good share in producing the so frequent occurrence of melancholy in Paris. Long-continued sexual excesses also, especially masturbation, as well as in as great a degree the influence of parturition, disorders of the catamenia, long fasts and want of proper nourishment, long-continued use of substances difficult to digest, violent injuries of the head from a fall or blow, and lastly the abuse of several medicinal substances, especially metallic, and in particular mercury, may induce melancholy. Prolonged continence in widowers and widows; also, the sudden suppression of customary evacua-

tions, *repressed eruptions*, or the sudden disappearance of other diseases are equally as often causes, and one may frequently see dropsies, lung-diseases, hysteria and epilepsy, give place to the out-break of melancholy on those diseases ceasing to appear. Also, along with organic affections of the heart and diseases of the abdomen, as well as affections of the liver and of the portal system of veins (*hæmorrhoidal diathesis*), it very often appears. In regard to the *seasons*, autumn was, by Hippocrates even, looked upon as the most prolific of melancholy, whilst Esquirol, on the contrary, gives the preference to the spring and summer, as it is said to have been already observed that this disease occurs more in warm and dry countries—as for instance: in Greece, Spain, Italy, and Egypt—than in cold and damp. It appears, also, that the age of youth and that of manhood is particularly obnoxious to melancholy, and its most frequent appearance occurs from the twenty-fifth to the thirty-fifth year, although melancholy and jealousy has already been observed even in children. In youths, love-sickness or religious melancholy occurs most frequently, whilst those forms occurring in men are for the most part caused by family cares, personal interests, ambition and similar influences; in women, however, the climacteric years, as well as seclusion from the world and its pleasures, produce equally as peculiar forms. Under *temperaments*, the *bilious* is that which deserves the most consideration. The majority of individuals of this temperament have naturally a propensity to sadness, solitude and retirement; their inclinations are directed chiefly on one isolated, fixed subject, which they apprehend and pursue with great predilection, so that the majority of great men, as for instance: Mahomet, Luther, Tasso, Pascal, Rousseau, Zimmerman and others, were also constantly more or less inclined to melancholy. Lastly, immoderate mental exertion, or too much leisure and a life of inoccupation, a too overpowering propensity to solitude, as well as certain trades and professions furnish just as many predisposing circumstances. Those chiefly obnoxious to this disease are merchants, musicians, poets, theatrical performers, and among the latter, before all, the comic. The mere transition from a busy active life to one of leisure and inoccupation frequently predisposes to this disease; and we see particularly trades-

men and merchants much oftener attacked by melancholy under these circumstances, than after suffering great losses.

§ 55.

3. COURSE, TERMINATION AND PROGNOSIS.—So long as the melancholy has not taken a definite form or reached its climax, it may be reckoned as one of the class of *intermittent, remittent* diseases, inasmuch as in the beginning of this condition it is often aggravated in an especial manner, any morning on awaking or every other day, with decided amelioration towards evening and after a meal, and, indeed often yields in the spring to apparently perfect health. Still, as already said, this can only be in the first period of the disease. If it is fully confirmed, then its *permanent* character and slow but continued progress constantly shews itself when not interfered with. We have already remarked above that nearly all chronic incurable psychical diseases begin at first with a kind of melancholy, then pass into first mania or insanity, and ultimately terminate in general amentia and complete fatuity, on which account then we need not wonder to see chronic melancholy very frequently take this termination, or, what is the same, pass into higher forms of psychical disorders. But for this reason, to make, as *Heinroth* and other writers have done, of these transitory forms *peculiar diseases*, and then to treat particularly of the *melancholy with mania*, the *melancholy with insanity*, the *melancholy with amentia*, etc., appears to us the most extreme absurdity that one could commit, not only because the reader, who knows the treatment of the *fundamental forms*, can easily make such *combinations* for himself, and therefore, their introduction here would only lead to unnecessary repetition, but also, because the melancholy passed into mania or insanity, is no longer melancholy, but only mania or insanity, and the rules for their treatment belong then not here, but to the chapter where other psychical diseases are treated of. Defined, completely confirmed melancholy, indeed, always passes into higher forms of insanity, when it is not previously cut short fatally by the intervention of pthisis, chronic inflammation of the abdomen, insidious nervous fever, apoplexy, heart affections, or scorbutic diseases. Sometimes it appears in alterna-

tion with raving madness, hysteria, hypochondriasis, chest affections or herpetic eruptions. Should the disease terminate without passing into any other kind of psychical disorder, in nervous hectic fever, brought on ultimately by general exhaustion, the patients are then usually seized with a sorrowfulness and inactivity which nothing can overcome; the appetite is quite lost, or an extraordinary voracity shows itself, in spite of which they become more emaciated day by day; the fever is for the most part exacerbated in the evening, with burning, pungent heat and dry skin; in addition to this, often serous, bloody diarrhoea sets in, which only emaciates the patient the more, till at last, from sheer debility, he loses his voice, his features are more and more elongated, and a quiet painless death terminates his sufferings. Respecting those *organic* affections which are undoubtedly connected with melancholia, the *autopsies* hitherto made do not furnish the least useful results; but it is certain that many circumstances indicate the *peculiar seat* of the disease rather to be in the *abdominal nerves* than in the brain. Lastly, in regard to the *prognosis*, it is at the commencement of the disease, especially in younger individuals; and, when the exciting cause can be removed, not unfavourable, and in this case the disease passes, under *appropriate* treatment, often very rapidly into complete and lasting convalescence. It is, however, another affair, when the disease is already chronic, and through the circumstances of the patient, kept up uninterruptedly, or perhaps complicated already with other psychical diseases or organic affections; in this case the cure, even under the most judicious treatment, is a problem always difficult to solve, and very frequently all and every art is here applied in vain.

§ 56.

4. TREATMENT.—That the physician ought to commence with the exciting causes, which might be still exerting their influence, to search into, and as far as possible to remove them, is a thing so very self-evident that one cannot perceive why only certain therapeutic writers, who by no means have to deal with fools and children, but with intelligent readers, have not long since, out of mere respect which they owe to the public, agreed among themselves never again to touch on such com-

mon-place matters; then it aggravates one to see such things which are as plain as a child's alphabet, repeated in every article with a gravity that at last subsides into pedantry. But enough has been said on this point already. The same may be said respecting the arrangement of the *mode of living* of patients, as well as in relation to nourishment, as to exercise, which here also, as everywhere must be in conformity to the necessities of the case and the condition of the patient: i. e., food easily digested, and as much exercise in the open air as the circumstances will possibly allow. But, alas, not much more is to be expected in this form of disease, even from the best regulated diet, than from the most appropriate *psychical* treatment, when the latter is not accompanied by suitable medical. Then, what has already been thought of and proposed in a psychical point of view, in order to draw the patients from their tormenting ideas, as logical reasoning, condolences, social amusements, diversions and attractive occupations, travelling and entering on new relationships: none of these avail anything in experience, when the disease is once fully confirmed. Indeed, in many cases, all these things are only burdensome to the patient, and produce no further effect, than to excite and irritate him, as, however much he appears to suffer, and however great his sorrow may seem to oppress him, he is after all no better than when he indulged his ideas to the utmost, and absolutely left to himself, forgets the whole world in them. Therefore, every one ought to make it a primary rule never to tease such patients, least of all with logical reasoning, but to let them go their way, left entirely to themselves, and the greater the love one has for them, the more one would like to confer a benefit on them. On the contrary, observe their least inclination, the slightest expression of their will, be silent when they do not wish to speak, answer them when questioned, show the same amount of interest that they themselves attach to the subject of their sorrow, or other things; and don't reason with them otherwise than in a way, which, at the same time skillfully pursued, agrees best with their own premises and conclusions. Then *all-expressions of the will* are here, as elsewhere, reactional efforts of the soul against perceived sensations and feelings; and he who understands in this case how to steer clear of all difficulties, may, *as we can prove by personal experience*, often lead his patient

all the quicker and safer to a secure haven, as he then plays the part of the steersman only, not however, that of the contrary wind and will, and even when this procedure is not sufficient to cure, it at least lays no psychical impediment in the way of the latter. The chief thing, however, here, is the choice of suitable *medicines*, and in this respect our school luckily offers us remedies enough, with which, according to satisfactory experience, we can operate directly on the condition of the patient, restore the dormant inclinations to their former activity, and thus stimulate the constrained emotions and feelings into a health-bringing reaction. We introduce in the following sections: first, the most *comprehensive*, the most frequently suitable of these remedies, then the *less comprehensive*; and lastly, some only applicable in *rarer cases*, with their special actions in reference to this subject, and then conclude with a few *particular hints* about the relations of these remedies to those indications furnished by the exciting *causes*, the particular *symptoms* of the cases before us, and the *physical concomitant affections* extant, hoping, that this will suffice to lead the practitioner safely in each case to the suitable remedy.

§ 57.

5. THE MOST IMPORTANT REMEDIES, *with their corresponding indications*.—Those remedies, which, as well on account of their *confirmation by experience*, as also on account of their great suitability, deserve our attention first in cases of melancholy, are without doubt: 1) ars., aur., bell., calc., caus., graph., ign., lach., natr-m., puls., rhus., sulph., veratr. May the following indications instruct us where the above remedies are particularly indicated:—

ARSENICUM.—In *sorrowfulness* and inquietude, especially after dinner, with solicitude about one's relations. *Gloomy disposition of mind* with *religious apprehensions*. *Immense anxiousness in repeated paroxysms*, with complaining and whining on account of pains in the abdomen, or with *excitement* and *dread of being driven to commit suicide*. *Attacks of anxiousness, especially at night, or in the evening in bed, obliging one to rise*, with oppression and difficulty of breathing. *Anxiousness unto death*. *Anxiousness at the heart, with fainting*

or trembling. Anxiousness of conscience. Conscientious scruples, as when one had offended every body, and could not be happy. Great inclination to weep. Dread of being alone during the day and in the night, with inclination to commit self-destruction, or great dread of death. Dread of solitude.

AURUM.—*Woefulness and dejection, with longing for solitude. Solicitude concerning the loss of the love and respect of others, with deep grief and weeping. Gloomy disposition of mind, and reproaches of conscience, about his disease, which he imagines to have been brought on by himself alone. Longing for death. Religious solitude, with weeping and praying; great anxiousness, especially in the cardiac region, with weakness as if about to die, trembling, palpitation of the heart and contractive pain in the abdomen which drives him to suicide. Solicitous inquietude, misanthropy, timidity, pusillanimity. Solicitude about doing everything the wrong way, bringing reproaches upon himself from carelessness, being unfortunate in everything and being utterly lost, with cries and sobbing and disgust of life. Simultaneous liver affections. Sexual desire greatly excited. Melancholy from abuse of mercury.*

BELLADONNA.—*Dejection and discouragement, disgust of life, particularly in the open air, with inclination to drown himself. Continual moaning and sighing, even during sleep. Weeping and sobbing, with dread and anxiousness. Inquietude, which will not permit him to rest anywhere, and even drives him out of bed. Anxiety and great anxiousness, especially in the evening, with headache, red face, bitter taste, sweat, and longing for death. Dread, and tendency to start easily, with mistrust and tearfulness. Solicitude about dying soon, of putrifying while yet alive, of being poisoned or arrested by soldiers, or, seeing himself everlastingly damned.—Great indifference and apathy, nothing produces an impression; joylessness.*

CALCAREA.—*Dejection, sorrowfulness, sadness, feeling of oppression, with heaviness of the legs, trembling of the body or frequent weeping, especially in the evening. Weeping when admonished. Grief and complaining about old offences. Anxiety and anxiousness, with weeping and inquietude, which compels him to be constantly occupied, or with nausea and headache. Anxiousness in the twilight, with shuddering and*

shivering. *Great anxiousness, with palpitation of the heart, or with pullings in the epigastrium. Inquietude, with ebullition of blood. Dread of solitude, which is unbearable. Great fearfulness and inclination to be apprehensive. Dread of being thrown into misery, of losing his reason, of being seized by misfortune. Despair about ruined health. Great tendency to be frightened, the least noise, the most trifling unexpected occurrence fatigues and causes troubles. Great indifference, want of sympathy and pauciloquy. Loss of volition, with feeling of strength. Loathing of work, with irritability and heaviness of the feet.*

CAUSTICUM.—*Gloominess and sorrowful thoughts day and night. Great sorrowfulness and sadness, with weeping on the slightest provocation. Discouragement, with sinking and prostration. Constant thoughts of death, with tormenting inquietude. Anxiety, apprehension and great anxiousness, also, as if at the heart, or as if after having committed a crime. Dread and solicitude, especially at night. On the slightest occasion solicitude, others might take harm. Wish not to live any longer from dread and anxiety. Timidity about the future. Tendency to start easily.*

GRAPHITES.—*Dejection, with great anxiousness, or heaviness in the feet, lowness of spirits, gloominess. Great inclination to grief, even to despair, propensity to feel himself unhappy. Sorrowfulness, with thoughts of death and weeping. Easily weeps, especially in the evening. Timid inquietude, especially in the morning. Oppression about the heart, with uneasiness in the stomach. Great anxiousness as if after the commission of a crime or as if a misfortune impended, with hot face and cold extremities. Anxiety when seated at work. Anxious excitement and restlessness with repugnance towards everything and thoughtlessness during labour. Fearfulness and tendency to start. Repugnance to labour.*

IGNATIA.—*Quiet, melancholy disposition. Impossibility of being lively and taking part in amusements, with loss of appetite and insipid taste of all food. Inclination to sit still, with thoughtless staring at a point, and no wish to open his mouth to speak a word. Sorrowfulness with inward grief, sighing and inclination in spite of himself to think about unpleasant things. Great anxiousness, especially at night or in the morning on awaking with taciturnity. Anxiousness*

about the epigastrium with vertigo, fainting and cold sweats. *Dread of everything.* Dread of thieves, at night. *Great tendency to be frightened.* *Inability to bear the least noise,* with nonsensical complaining at the slightest sound. *Great aversion to every amusement, with soft timid voice.* *Searching for solitude.* *Great indifference and apathy towards everything, with frequent weeping and repugnance to work.* *Great changeableness of disposition.*

LACHESIS.—*Dejection, with short breathing, indolence and shivering.* *Inquiet, sorrowful lowness of spirits, relieved by sighing.* *Pauciloquy and indolence, repugnance to society and dislike to talk.* *Propensity to grief, to which one must yield and which shows everything in black colours.* *Solitude about the future, with ill-humour, disgust of life and inclination to doubt everything.* *Inconsolableness and despair.* *Inquietude, which prevents him from resting anywhere.* *Anxiousness with trembling.* *Apprehensions with inquietude, as if an evil impended.* *Dread of being attacked by robbers, with such great anxiousness that one would rather die than again suffer from it.* *Fearfulness, with frequent vertigo, constipation and sleep, which is broken by the least noise.* *Mistrust, with inclination to misconstrue everything in the worst way, and to see none but enemies around him, who wish to offend.* *Insane jealousy in the evening.* *Ennui; constant indifference.* *Indolence, with aversion to every kind of labour and motion.*

NATRUM MURIATICUM.—*Frequent attacks of melancholy sorrowfulness, with crowding of gloomy thoughts, which recall insults long since suffered.* *Gloominess with want of self-reliance, and palpitation of the heart.* *Great inclination to weep—every trifle, solitude, the looks of others, all cause tears; even the mere thought of past unpleasant occurrences force the tears into his eyes, and condoling only makes things worse.* *Sorrowful sad disposition, with constant rumination on unpleasant thoughts.* *Timid inquietude about the future, with inclination to remain for hours buried in thought.* *Frequent attacks of complete disconsolateness and despair.* *Sudden fit of anxiousness, as if after the commission of a crime, with heats and night-sweats.* *Great indifference and apathy, impossibility of being lively.* *Great indolence with aversion to labour, so that he only wishes to remain quiet and to sleep.*

PULSATILLA.—*Gloomy lowness of spirits, with weeping, sorrowfulness, dread of death and aggravation from the least unpleasant news. Taciturnity and inclination to sit still with the hands folded, without complaining of anything, but with strange gloomy looks. Great inclination to weep or to laugh. Grief, with sorrowful timidity on account of his business and family concerns. Despair of salvation, with constant praying. Anxiety, especially in the evening, with trembling and red spots on the hands. Great anxiety, especially about the heart or in the præcordial region, obliging one to loosen the clothes, with palpitation of the heart, vomituration, and inclination to commit suicide. Deadly anxiousness with trembling, flushes of heat, cold hands and pale face. Fear of drawing censure upon himself through neglect of duty; or of being pursued by ghosts, especially in the evening or at night, with inclination to secret himself. Misanthropy; mistrust and suspicion; timid fearful manner, with inclination to weep. Especially suitable for females, whose catamenia are disordered, and who have copious leucorrhœa.*

RHUS TOXICODENDRON.—*Great sorrowfulness, with search for solitude, anxiety, solicitude and timidity, which take away all his strength and compel him to remain in a recumbent posture for hours. Want of jollity and cheerfulness, with indifference to society. Dejection with ill-humour, tearfulness, misanthropy, despair, disgust of life, and longing for death. Frequent weeping, with trembling in the abdomen. Woefulness and anxiety as if from the apprehension of evil, or the loss of an intimate friend, aggravated in the room and relieved by walking in the open air. Inquietude, which will not permit one to sit still. Anxiety, with grasping in the epigastrium and oppressed breathing. Attacks of anxiousness, especially at night, with pressure at the heart, tearing in the os-coccygis, trembling, dryness in the throat, sleeplessness or sensation of weight in the chest, which makes the breathing difficult. Great anxiousness, especially in the evening, in the twilight, with uneasiness, which drives him to commit suicide, or also with apprehension of dying and dread of death. Anxiousness about the heart, hindering him from sleeping. Dread and apprehension, especially at night. Apprehensive of being poisoned, or of seeing those belonging to him thrown into misery. Fright and dread at the merest trifle, as if from great impending evil.*

SULPHUR.—*Dejection*, with want of sympathy in everything. *Sorrowfulness* with discouragement, pusillanimity and disgust of life; *flow of many vexatious, mortifying ideas*, especially in the evening in bed or during a walk. *Melancholy*, with solitude on account of domestic affairs or his soul's salvation. Tendency to feel himself unhappy, with solicitude about the future and longing for death. Complaining and lamenting day and night, with constant thirst and little appetite, although during a meal the food is greedily swallowed. Disconsolateness and reproaches of conscience over every action. *Great tearfulness*, with great sensibility. *Frequent fits of anxiety especially in the evening or at night*, with weeping and apprehensions, or with heat in the head. Coldness of the feet and great distraction, which causes one to forget the next minute what one was going to do. Deadly anxiousness. *Dread, and great tendency to start*. Apprehensive of giving people something injurious and thereby causing their death. Dread of being pursued by ghosts. *Loathing of everything like occupation*, with inclination to consume hours in doing nothing.

VERATRUM.—*Placid sadness with weeping*, head bowed down, tearful eyes, frequent vomituration and chilliness. *Disconsolateness about imaginary misfortunes*, with weeping, lamentation and sobbing, and inclination to run about the room, with the head sunk on the chest, or to remain alone in a corner buried in thought—*worst in the evening*, with sleep only till two a.m. Feeling in his whole body as if there would be an end of him. *Discouragement and despair*. *Great anxiousness, as if from conscientious solicitude, or apprehension of misfortune*, especially in the morning, at night or in the evening, after a meal, with inquietude, which permits one to rest nowhere. *Dread and tendency to start, with cries and running about*, paleness of the face or frequent eructations. *Great indifference, constant taciturnity*, only allowing him to open his mouth to say coarse things. Dislike to conversation, with weak soft voice.

§ 58.

6. REMEDIES SECOND IN IMPORTANCE.—Besides the above remedies the following may in many cases be also of excellent service:—2) cocc., hell., hyos., lyc., merc., n-vom., phosph., plat., sep., sil., stram.; and especially if there be present:

COCCULUS.—*Great sorrowfulness, with constant inclination to sit in a corner buried in thought, and to take no notice of anything about him. Tearful lowness of spirits. Great anxiousness, as if after crimes committed. Apprehensive anxiousness of heart, and deadly anxiousness. Dread of seeing others taken ill. Discontentment with himself. Repugnance to everything, and aversion to work. Discouragement, even to despair. Extremely excited sensibility and tendency to start. Immoderately easy of offence.*

HELLEBORUS.—*Quiet, placid melancholy, with sighing moaning and dread of dying. Great sorrowfulness on account of his situation, with no desire for, or pleasure in anything. Propensity to feel himself unhappy, especially on the appearance of cheerful faces. Great anxiousness, with dread of evil or great indifference. Anxiousness about the heart, which prevents him from resting anywhere, with nausea and vomiting, which brings relief. Obstinate silence. Mistrust.*

HYOSCYAMUS.—*Dejected, ill-humoured sorrowfulness and melancholy, with despair and propensity to drown himself. Anxiousness and inquietude, as if after the commission of a bad action. Reproaches of conscience. Immense fearfulness and tendency to start. Dread of being sold, poisoned, or bitten by animals. Aversion to mankind, mistrust and indolence. Total indifference to food and drink.*

LYCOPodium.—*Great melancholy sorrowfulness, especially in the evening, with frequent weeping, oppression at the heart, inconsolableness, despair, gnawing grief and inclination to feel one's self unhappy. Uncommon tendency to shed tears. Want of self-confidence, pusillanimity and discouragement. Anxiety and anxiousness as if about the heart, or in the epigastrium. Great inclination to dread and to start, with convulsions in the body on the least noise. Dread of solitude, and of imaginary things and beings. Mistrust, suspicion and great inclination to take things in bad part. Misanthropy, with anxiousness in the epigastrium on the approach of others. Propensity to solitude, with disposition to flee from his own children. Great sensitiveness, easily affected to tears. Great indifference and want of sympathy for all external impressions. Dislike to talk. Ennui.*

MERCURIUS.—*Inexpressible pain of body and soul. Believes he undergoes the pains of hell, with taciturn humour and in-*

clination to remain in bed. Great inclination to weep. *Anxiousness and inquietude, as if after committing a bad action, or as if some evil impended, especially at night*, with ebullition of blood, *inquietude, which does not allow him to rest anywhere*, anxious rising in the epigastrium, sweat of the hands and heat of the face. Dread of losing his reason, or of dying, great tendency to start. *Great indifference, and want of sympathy for the whole world*, even for eating and drinking, although during a meal the food creates a feeling of gratification. Repugnance to everything, even to music. Prefers rather to die, from indifference.

NUX VOMICA.—*Melancholy sorrowfulness, with ineffectual inclination to weep, inward grief, taciturnity, and desire for quiet and solitude. Great anxiousness, as if after committing a bad deed or as if an evil impended, in the evening or early in the morning with inquietude, which prevents him resting anywhere*, disgust of life, *great propensity to suicide*, night-sweats, *palpitation of the heart*, oppressed breathing, nausea and dry cough with vomiting. Great inclination to fear and to start from fright. *Great nervous excitement of all the senses*, with inability to endure any noise, light and strong odours. *Disconsolateness*, with weeping, sighing, lamenting, complaining, reproaching, and total impossibility of recovering himself from the least misfortune.

PHOSPHORUS.—*Ill humoured dejection and sorrowfulness, with sadness and reserve. Apprehensions about his relations, every evening at the same hour; quiet melancholy, with frequent weeping and inconsolable lamenting. Great inclination to sorrowful apprehensive thoughts. Pusillanimity and discouragement. Disgust of life, the world appears horrible, and weeping is a relief. Frequent attacks of anxiousness, with dread of the future, heat of the head, sweat on the forehead, and hot red hands. Anxiousness in the cardiac region, with bitter eructations, palpitation of the heart and trembling of the whole body. Great anxiousness in the evening, as if before death, or as if misfortune impended. Fearfulness and tendency to start easily. Dread of ghosts in the evening. Great indifference towards everything, even towards his own children.*

PLATINA.—*Great sorrowfulness, with extraordinary inclination to weep, feeling of dereliction, as if one stood alone in the world, and inclination to sit silent in a corner. Great tearful-*

ness, sometimes *with amelioration of the ill-humoured disposition*. Aggravation of the sufferings in a room, and relief in the open air. Very sensitive and easily affected. *Anxiety and anxiousness*, with *palpitation of the heart*, trembling of the hands and transient heats. *Great anxiousness at the heart, as if death were near, with great dread and aversion to death*, or with gloomy humour, repugnance even to the most beloved objects, and disgust of life as if one did not suit this world. *Feeling as if one's end were nigh*, with frequent weeping. Dread of devils pursuing him, with cries for help. *Great indifference*, even to his own relations. Want of sympathy, and coldness in the society of his friends, with great distraction, absence of mind, and short broken answers.

SEPIA.—*Sad dejection*, especially in the evening, with *frequent weeping*, or particularly when walking in the open air. Great inclination to grief and sadness. *Discouragement* with disgust of life, and inclination to suicide. *Gloomy melancholy*, with tendency to feel one's self unhappy, and great crowding of sorrowful ideas of the past. Great inclination to shed tears. *Misanthropy*. Great inclination to be alone and to lie with closed eyes. Fits of anxiousness in the evening, with transient heats and red face. Great fearfulness and tendency to be frightened.

SILICEA.—Melancholy dejection, discouragement and displeasure. Great tearfulness. Fits of anxiousness allowing of no rest. Anxiousness of conscience as if after the commission of heavy crimes. Great tendency to start, and most extreme sensitiveness to noise, even the least conversation. Instability and perversion in all his actions. Displeasure and discouragement. Secret disgust of life.

STRAMONIUM.—Melancholy with aggravation in the autumn and desire for society and sunshine, because being alone and in darkness aggravates the symptoms. Sorrowfulness, especially in the evening in bed, with thoughts of death, violent weeping, joyous expectation of death, which is looked forward to as being near, and preparations for the funeral. Despair. *Tendency to start*, and irritability. Dread, because he constantly believes himself to be alone, with inclination to escape. *Dread of being bitten by animals*, butchered, roasted and eaten up; or, *of being pursued by ghosts and spirits*.

§ 59.

7. RARER REMEDIES.—Should among the remedies previously proposed, not one suitable be found, the following may likewise often be of good service in rarer cases: 3) acon., alum., anac., ant., carb-an., chin., dig., dros., natr., nitr-ac., phos-ac., ruta., staph; and especially:—

ACONITUM.—If there be present: *Immense inconsolable anxiousness, with fear and apprehension, moaning, lamenting, complaining, weeping, sobbing and bitter troubles and reproaching.* Anxiety with trembling, palpitation of the heart, oppression of the chest, lassitude, determination of blood to the head, and hot red face. Apprehensive of falling when walking. Doubt of recovery. Dread of ghosts. *Apprehension of approaching death*, with prophecy of the day of death. Misanthropy. *Tendency to start and inability to bear the least noise*, even music, which makes him sorrowful and low spirited. *Profound silence*, as if buried in thought or deaf and dumb. Want of cheerfulness. Everything disposes him to weep.

ALUMINA.—*Peevish humour, with great flow of sorrowful thoughts, with inability to be lively*, especially in the morning on awaking. Inclination to view everything in the worst light. *Constant weeping and sobbing with sighing and moaning.* Desire for solitude. *Anxiousness, as if an evil were impending, or as if after having committed a wicked deed*, with dulness of the head, pressure in the forehead, or pulsation in the abdomen and epigastrium. Dread of losing his reason, or never recovering from his complaint. Extreme irritability at the sight of a knife or of blood: frightful thoughts of suicide, although the latter is abhorred.

ANACARDIUM.—*Anxious solicitude about the future, with dread of disease or misfortune.* *Anxiousness about being pursued by enemies*, especially when walking in the open air. Misconfidence in his own powers and faint-heartedness. Gloomy ill-humoured sorrowfulness. *Misanthropy.* *Great indifference and insensibility*, nothing being able to make any impression.

ANTIMONEUM.—Sorrowful, sadness and irritability in the evening. Sensibility. The sound of the bells and everything around him affects even to tears, with feeling of oppression. Dejection and dislike to talk. Inclination to shoot himself in the evening. Ecstatic amorous longing for an ideal being.

CARBO ANIMALIS.—Melancholy humour, *with sorrowful feeling of dereliction*, faintheartedness, desire for solitude, sad thoughts, apprehensions about the present and future and *great tearfulness*. *Great anxiety*, especially in the evening and at night, with sleeplessness. *Dread*, timidity and tendency to start easily. Discouragement. Despair day and night. Thoughts of dissolution.

CHINA.—Gloomy, lowspirited *dejection* and *discouragement*, *with tearfulness* and inclination to feel one's self unhappy and hindered and tormented by every one. *Great anxiousness in the evening and at night*, with despair, even to the desire to commit self-destruction. *Nocturnal dread of dogs* or other animals. Desire for solitude. *Disinclination to talk and stubborn silence*. *Great indifference and want of sympathy*.

CROCUS.—*Fearful apprehensive melancholy sorrowfulness*, even of a *religious kind*. Remarkable alternations of the most opposite states of mind; now great gay extravagance and extreme liveliness, now sorrowful dejection.

DIGITALIS.—Sorrowful dejection and sadness. *Anxiousness*, which seems to proceed from the epigastrium. *Great anxiousness as if after committing a wicked deed*, with *uncommon dread of the future and great sorrowfulness*, relieved by weeping and aggravated by music.

DROSERA.—Sorrowful dejection, with dread of enemies, and great solicitude about the future. *Suspicious anxiety*, with dread of misfortune. *Anxiousness when alone*, especially in the evening and at night. Dread of spirits and ghosts. *Anxiousness*, as if proceeding from the hypochondriac region. Inclination in the evening to drown one's self. Indifference, joylessness and aversion to every kind of labour in the evening.

NATRUM.—*Great sorrowful lowness of spirits and fear*, with trembling, *inclination to shed tears*, and constant sighing. *Anxiousness and ennui*, with feeling of dereliction. *Fits of anxiousness with trembling and sweat*. *Phlegmatic indolent disposition*, with repugnance to work, speaking, motion and every occupation. *Great tendency to start*. Feeling of oppression and discouragement.

NITRI ACIDUM.—Gloomy *sorrowfulness* and dejection. Great *tearfulness*, is easily affected. *Profound lowness of spirits*, with frequent sorrowful thoughts about past occurrences. *Anxiousness* and anxiety, with palpitation of the heart. *Dread of contentions, quarrels, and actions at law.* *Fearfulness and tendency to be easily frightened.* *Discouragement unto despair*, with dread of approaching dissolution. *Disgust at life*, with longing for death; which, however, is at the same time dreaded. *Indifference, want of sympathy* and joylessness. *Disinclination to talk*, reservedness and complete silence.

PHOSPHORI ACIDUM.—*Sorrowfulness, fear and sadness*, with dread of the future, great seriousness, discouragement and *remarkable aggravation when walking in the open air.* *Tearful humour* with anxiousness, as if the chest were too narrow. *Extreme disinclination to speak*, with short broken answers. *Extreme indifference and insensibility*, also with constant inclination to bore with the fingers in the nose.

Ruta.—*Melancholy dejection*, with sorrowful thoughts, great displeasure, disgust of life, and aggravation towards evening. Great *tearfulness* and discontentment with everything, even with himself. Great *anxiousness*, as if after committing a bad deed, with dread and discouragement. Great fear, with pressure in the head and febrile heat. *Indifference and disinclination to every kind of labour.* *Mistrust*, with dread of being deceived by every one—even her best friends.

STAPHYSAGRIA.—*Sorrowfulness*, as if from paralysis of the intellect, with apprehension of the worst results from trifling evils. *Inclination to grieve, with frequent weeping.* *Great indifference, with phlegmatic disposition, dejection*, longing for death, want of sympathy and disinclination to work and think. *Serious silence.* *Anxiousness* and dread of the future, with sorrowful thoughts about things that have occurred, sweat, obscuration of sight, illusions of the imagination and disgust of life. *Dread of being constantly pursued by others*, with feeling as if some one were always walking behind him.

REMEDIES OF STILL LESS IMPORTANCE are, besides the above-named: 4) ambr., amm., arn., baryt., canth., cic., con., cupr., hep., petr., plumb., sec., sulph-ac., tabac., zinc.; for further indications of which we direct the reader to the *general remarks* of the *first part*—(§ § 43, and 44).

§ 60.

8. INDICATIONS ACCORDING TO THE SYMPTOMS.—According to the predominant symptoms present in a given case, the following are generally worthy of especial consideration in :—

ANXIOUSNESS: 1) ars., con., natr-m., n-vom., phosph., veratr.—2) acon., alum., caus., graph., merc., puls., sil., sulph.—3) anac., aur., ant., chin., bell., hyos., kal., lach., sep., staph.

APPREHENSION: 1) calc.—2) acon., bell., con., hyos., ign.—3) caus., graph., hell., kal., n-vom., tabac.—4) amm., cupr., lach., merc., nitr-m., phosph., puls., rhus., sulph., veratr.—[Compare *Dread*.]

CONSCIENCE, ANXIOUSNESS OF: 1) ars., aur., caus., graph., hyos., merc., n-vom., puls., veratr.—2) alum., amm., carb-vg., con., sil., sulph.

CONSCIENCE, SCRUPLES OF: 1) ars., ign., sulph.—2) hyos., puls., sil.

COMPLAINING, vide *Lamentations*.

DEVILS, DREAD OF; dread of being pursued by devils and evil spirits: 1) bell., plat.—2) ambr., hyos., op.—3) kal., natr.

DISCONSOLATENESS: 1) acon., ars., stram., sulph., veratr.—2) ambr., lyc., phosph., plat.

DREAD: 1) bell., calc., op., puls.—2) amm., ars., chin., hyos., lach., phosph., plat., sep., sulph., veratr.—3) alum., anac., caus., cic., coca., hep., ign., kal., natr., natr-m., nitr-ac., sil., staph.

—— CONDEMNED, of being, as a criminal: 1) hyos.—2) ars., aur., caus., graph., merc., n-vom., puls., veratr.—3) alum., amm., carb-vg., con., sil., sulph.

—— DAMNED, of being everlastingly: 1) lach., lyc., puls., sulph.—2) ars., bell., hyos., stram.—3) alum., amm., aur., caus., con., croc., graph., merc., n-vom., sil., veratr.

—— MISERY, of being thrown into: 1) calc.—2) puls., rhus., sep., sulph.—3) anac., ant., caus., lach., natr., natr-m., phosph., phos-ac., staph.

—— MURDERED, of being: calc., hyos., rhus., staph.

—— POISONED, of being: bell., hyos., rhus.

—— PURSUED, of being, by enemies: 1) bell., hyos., lach., lyc., merc., natr., puls., rhus.—2) acon., anac., aur., cic., con., dros., hell., n-vom.

ENEMIES, APPREHENSION OF, dread of being pursued by enemies: 1) bell., hyos., lach., merc., natr., puls., rhus.

FRIGHTENED, TENDENCY TO BE EASILY: 1) bell., ign., n-vom., stram.—2) caus., lach., natr-m., phosph., rhus., sulph.—3) acon., alum., ant., calc., cic., cocc., graph., merc., natr., plat., sil., veratr.

GHOSTS, DREAD OF, dread of being pursued by spirits: 1) ars., puls., sulph.—2) acon., carb-vg., dros.—3) cocc., phosph., ran., stram., zinc.—[Compare *Devils, dread of.*]

GROANING AND MOANING: 1) acon., bell., hell., ign., lach., n-vom., rhus.—2) amm., chin., cocc., graph., merc., natr., nitr-ac., plumb., puls., sep., stram., veratr.

IMPATIENCE: 1) lyc., merc., puls., sil.—2) ars., calc., hep., hyos., ign., lach., natr., natr-m., nitr-ac., phos-ac., sep., sulph., thuj., zinc.

INDIFFERENCE TOWARDS EXTERNAL THINGS: 1) ars., bell., calc., chin., ign., phos-ac., sep., sil., staph., veratr.—2) arn., cic., croc., hell., lyc., natr., natr-m., nitr-ac., phosph., plat., puls., sec.—3) alum., caus., lach., rhus., stram., sulph., thuj., zinc.

—— BUSINESS, towards his: arn., sep., stram.

—— FAMILY, towards his: lyc., phosph., plat., sep.

LAMENTATIONS, complaints, etc.: 1) acon., ars., ign., lach., n-vom., phosph., sulph., veratr.—2) alum., anac., bell., calc., canth., chin., cocc., hyos., merc., op., phos-ac., puls., rhus., sil.

LIFE, DISGUST OF: 1) n-vom., puls.—2) arn., aur., bell., plat., sep.—3) chin., hep., merc., natr., nitr-ac., phosph., plat., rhus., sulph.—4) alum., ant., caus., hyos., lyc., natr-m., sil., staph., stram., thuj.

MISANTHROPY, repugnance to society: 1) natr.—2) ambr., anac., hyos., puls., rhus.—3) acon., aur., bell., cic., con., lyc., merc., sulph.

MISTRUST, suspicion: 1) caus., hyos., lyc., puls.—2) anac., ant., aur., bell., cic., hell., lach., merc., n-vom., op., sulph-ac.—3) acon., con., cupr., dros., natr., rut.

MONOSYLLABICAL HUMOUR, disinclination to talk: 1) bell., ign., lach., n-vom., phos-ac., veratr.—2) alum., ambr., ars., calc., chin., cupr., merc., natr., plat., plumb., puls., staph., sulph.

MURDERERS, DREAD OF, believes himself to be pursued by: calc., hyos., rhus., stram.

PRAYING, frequent: aur., bell., puls., stram., veratr.

PUSILLANIMITY : 1) acon., ign., puls.—2) alum., anac., aur., caus., chin., kal., lyc., natr-m., nitr-ac., phos., sil., sulph., zinc.

RELIGIOUS apprehensions : 1) hyos., lach., puls., stram.—2) ars., aur., bell., croc., lyc., sulph.—3) alum., amm., caus., cin., con., graph., merc., n-vom., rut., sil., veratr., zinc.

SENSITIVENESS, readiness to take things in bad part : 1) acon., arn., ars., aur., caus., con., lyc., puls., sep.—2) alum., anac., bell., calc., lach., dros., n-vom., plat., spig., staph.

SENSITIVENESS, EXTREME, OF THE SENSES to noise, bright light, odours, etc. : 1) acon., coff., n-vom.—2) chin., ign., merc., nitr-ac., puls., veratr.—3) alum., arn., bell., hyos., petr., sulph.—4) amm., anac., ars., calc., cic., cupr., natr., natr-m., phosph., phos-ac., stram., zinc.

SENTIMENTALITY, sensibility : 1) ant., calc., coff., ign., n-vom.—2) ars., con., lach., lyc., phosph., plat., puls.

SIGHING : 1) acon., bell., hell., ign., lach., n-vom., rhus.—2) amm., chin., cocc., graph., merc., natr., nitr-ac., plumb., puls., stram., veratr.

SILENCE : 1) hell., hyos., ign., puls., stram.—2) bell., caus., lyc., n-vom., op., plat., veratr.—3) alum., aur., calc., caus., chin., lach., lyc., natr-m., nitr-ac., petr., phosph., plumb., sil.

SOLITUDE, AVERSION TO : ars., calc., con., dros., lyc., phosph., stram.

SOLITUDE, LOVE OF : 1) aur., bell., chin., cic., cupr., ign.—2) graph., led., lyc., n-vom., rhus., sep.

SORROWFULNESS : 1) ars., aur., calc., cocc., hell., ign., lyc., natr-m., nitr-ac., puls.—2) anac., caus., chin., hyos., lach., merc., natr., n-vom., phosph., phos-ac., plat., rhus., sep., sil., staph., sulph., veratr.—3) acon., amm., bell., croc., cupr., dig., graph., hep., petr., sec., spig., stram., zinc.

STUBBORNNESS, stiffneckedness, obstinacy : 1) bell., calc., ign., lyc., n-vom., nitr-ac., sulph.—2) acon., alum., amm., anac., arn., caps., caus., chin., dros., kal., phosph., phos-ac., sec., sil.

SUICIDE, desire to commit : 1) ars., n-vom.—2) aur., puls.—3) bell., carb-vg., chin., dros., hep., rhus., stram., tart.—4) alum., ant., hyos., sec., sep., spig.

TEARFULNESS and frequent weeping : 1) acon., caus., plat., puls., sulph.—2) aur., bell., graph., ign., lyc., natr-m., n-vom., petr., plat., sep., staph.—3) alum., amm., arn., ars., chin., cocc., con., cupr., dig., dros., hep., lach., merc., natr., nitr-ac., phosph., phos-ac., plumb., rhus., sil., stram., veratr.

VEHATION : 1) ars., caus., merc., natr-m., n-vom., phosph., staph., sulph.—2) acon., aur., graph., hep., ign., nitr-ac., phos-ac., puls., sep., sil.—3) arn., bell., calc., chin., cocc., croc., lyc., natr., phos-ac., plat., rhus., veratr.

WORK, DISINCLINATION TO : 1) alum., bell., chin., graph., lach., natr-m., nitr-ac., n-vom., phosph., zinc.—2) amm., anac., arn., aur., calc., caus., cupr., ign., merc., plumb., puls., rhus., rut., sep., sil., staph., sulph.

§ 61.

9. CAUSES AS INDICATIONS.—We place together in this division not only the most important *exciting* causes, but also those *circumstances*, under the influence of which, the present condition may be aggravated; limiting ourselves, however, in the indications of both, entirely to that which *immediately refers* to them, directing the reader for all other possible symptoms to the *general* instructions of the first part. Viewed in this light then, the following may always be serviceable, especially in *melancholy* :—

ALONE, symptoms aggravated when : 1) dros., stram.—2) ars., con., phosph., sil., zinc.

ANGER as a cause : 1) n-vom., plat., staph.—2) ars., bell., phosph., puls., sep.

AUTUMN, aggravation in the : 1) stram., veratr.—2) aur., calc., chin., lach., merc., rhus.

CONTINENCE as a cause : 1) con.—2) bell., hyos., stram.

DARKNESS aggravates the symptoms : calc., plat., rhus., stram.

EARLY IN THE MORNING, symptoms aggravated : ars., calc., graph., ign., n-vom., veratr.

EROTALGIA, unhappy love as a cause : 1) hyos., ign., phos-ac.—2) aur., caus., staph.—3) hell., n-vom.

ERUPTIONS, from suppressed : 1) bell., phos-ac., puls., sulph.—2) ars., caus., lach., lyc., merc., phosph., rhus., sep., sil., staph.

EVENING, symptoms aggravated in the : 1) ars., bell., calc., graph., lach., rhus., sulph., veratr.—2) lyc., phosph., sep., staph.—3) ant., carb-an., chin., dros., ruta.

FALL ON THE HEAD, as a cause : 1) arn., cic., con., puls., rhus., sulph.

FORTUNE, LOSS OF, as a cause : 1) puls., rhus., sep., sulph.—2) calc., ign., lach., phos-ac., staph.—3) anac., caus., cic., con., natr., natr-m., phosph.

GRIEF and SORROW as a cause : 1) ign., phos-ac., staph.—2) ars., graph., lach.—3) hyos., lyc., n-vom., veratr.

JEALOUSY as a cause : 1) hyos.—2) lach., n-vom., puls.

LYING-IN-WOMEN : 1) plat.—2) bell., puls.—3) sulph., veratr., zinc.—4) acon., calc., hyos., ign., rhus., sulph.

MASTURBATION as a cause : 1) n-vom., sulph.—2) cocc., phosph., phos-ac., staph.

MENSES, IRREGULARITY OF, as a cause : 1) lyc., puls., sulph.—2) cocc., graph., natr-m., plat., sep., stram., veratr.—3) acon., ars, bell., calc., caus., chin., cupr., kal., merc., phosph., sep., sil., staph., zinc.

MERCURY, ABUSE OF, as a cause : 1) aur.—2) hep., nitr-ac.—3) ars., bell., lach., staph.

MORTIFICATION, chagrin, as a cause : 1) ign., plat.—2) bell., puls., staph.—3) aur., natr., phos-ac.

MUSIC, aggravates : acon., anac., calc., lyc., natr., n-vom., phosph., phos-ac., puls., sep., staph., zinc.

NARCOTIC SUBSTANCES, as a cause : 1) lach., merc., puls.—2) bell., n-vom., op., sulph.—3) ars., caus., rhus.—4) graph., hyos., lyc., natr-m., sep.

NIGHT, aggravation appears at : 1) ars., chin., merc., sulph.—2) calc., carb-an., chin., dros., ign., rhus., sulph., veratr.

PREGNANT FEMALES, in : 1) acon., bell., puls.—2) plat., stram., veratr.—3) cupr., lach., merc.

ROOM, aggravation in a : 1) plat.—2) croc., phosph., puls., rhus.

SPIRITUOUS LIQUORS, as a cause : 1) ars., calc., lach., natr., sulph.—2) acon., ant., bell., chin., hyos., merc., n-vom., stram.—3) cocc., ign., lyc., puls., rhus., sil., veratr., zinc.

WALKING in the OPEN AIR aggravates : anac., bell., phos-ac., sep.

§ 62.

10. CONCOMITANT SYMPTOMS AS INDICATIONS.—In accordance with these the following remedies will always be found especially useful in *melancholy* :—

ABDOMINAL AFFECTIONS, accompanied by: 1) ars., bell., n-vom., phosph., puls., sulph., veratr.—2) aur., caus., chin., cocc., cupr., hep., hyos., ign., lyc., plat., puls., rhus., sec., sep.

APPETITE, loss of, with: 1) ars., chin., hep., n-vom., phosph., rhus., sulph.—2) amm., anac., arn., bell., calc., ign., lach., lyc., nitr-ac., plat., sep., sil.—3) acon., canth., cic., cocc., con., petr., thuj., veratr.

CHOLERIC TEMPERAMENTS, in: acon., ant., arn., ars., chin., cocc., dig., ign., lach., merc., n-vom., puls., sec., staph., sulph.

CONSTIPATION, with: 1) calc., cocc., lach., lyc., n-vom., sep., sil., staph., sulph., veratr.—2) caus., con., graph., merc., op., phosph., plat., plumb.

DROPSICAL SUBJECTS: when the melancholy alternates with the phenomena of dropsy, or appears as a result of the latter: 1) ars., chin., bell., sulph.—2) dig., hyos., lyc., merc., phosph., rhus.

EPILEPTIC PATIENTS, in: 1) bell., calc., caus., cupr., ign., n-vom., sil., sulph.—2) ars., cic., hyos., natr-m., nitr-ac., plumb., sep., stram.—3) cocc., dig., dros., lach., lyc., merc., puls., sec., veratr.

HÆMORRHOIDAL AFFECTIONS: 1) n-vom., puls., sulph.—2) ars., bell., caus., graph., ign., lach., rhus., sep.

HEART DISEASES, with: 1) acon., ars., calc., caus., natr-m., n-vom., phosph., puls., sep., spig.—2) anac., aur., bell., calc., cocc., hyos., ign., lach., lyc., merc., nitr-m., plat., plumb., phos ac., sulph., thuj., veratr.

HECTIC FEVER, with: 1) ars., sulph.—2) calc., chin., cupr., ign., merc., n-vom., phos-ac., puls., staph.—3) bell., dig., bell., lach., lyc., sep., veratr., zinc.

HYSTERIC PATIENTS, in: 1) ign., n-vom., puls., sulph.—2) aur., bell., calc., caus., cic., cocc., con., lach., natr-m., plat., sep., sil., stram.—3) anac., ars., chin., hyos., nitr-ac., phosph., plumb., staph., veratr.

LIVER AFFECTIONS, in: 1) bell., lach., merc., n-vom., puls., sulph.—2) aur., calc., natr., natr-m., nitr-ac.

LUNG DISEASES, with: 1) calc., hep., kal., lyc., phosph., puls., sil.—2) ars., chin., dros., nitr-ac., sep., sulph.—3) con., hyos., merc., natr-m., phos-ac., zinc.

NERVOUS TEMPERAMENTS, in: 1) acon., ign., n-vom.—2) bell., coff., cupr., merc., natr-m., phosph., plat., puls., sil.,

sulph.—3) alum., ars., con., dig., graph., hyos., lyc., natr-m., phos-ac., rhus., sep., stram.

SCORBUTIC SUBJECTS: 1) merc., n-vom., staph., sulph.—2) amm., ars., carb-an., caus., hep., natr-m., phosph., sep.—3) alum., bell., calc., chin., cic., con., petr., phos-ac., rhus., sil., zinc.

SKIN, DRYNESS OF THE, with: 1) bell., calc., chin., lyc., phosph., sic., sil., sulph.—2) acon., amm., arn., ars., graph., hyos., merc., natr., nitr-ac., phos-ac., plat., puls., rhus., staph.—3) caus., cocc., hep., lach., n-vom., plumb., rut., sep., veratr.

SLEEPLESSNESS, with: 1) bell., hyos., n-vom., puls.—2) ars., chin., con., ign., rhus., sil., sulph.—3) acon., amm., calc., caus., cic., cocc., dig., hep., lach., merc., natr-m., phosph., plat., plumb., sec., veratr.

II.

HYPOCHONDRIASIS, SOLICITUDE ABOUT THE HEALTH.

HYPOCHONDRIA.

Melancholia. Hypochondriaca. Biophilia.

§ 63.

1. DESCRIPTIONS OF THE DISEASE.—What is generally understood by *hypochondriasis*, is properly only a predominant symptom of that form of psychical disorder, which ultimately appears in so-called hypochondriac persons, when the unpleasant feelings which they experience become fixed ideas and dominate over the whole mind. Nevertheless, those phenomena known by the name of hypochondriasis, always form the *first grade* of the true hypochondriac mental disorders, so that we cannot properly describe here this affection, without at the same time indicating that which in itself is as yet no *psychical disorder*, but only can be designated a predisposition thereto, making itself known in the individual symptoms. Writers

have given themselves much trouble to determine the diagnosis between melancholia and hypochondriasis, because formerly they were often confounded with one another; but, the pains they were at were so far in vain, inasmuch as fully confirmed hypochondriasis is indeed a true kind of melancholy, which differs from the *general* or *indefinite* form of profound grief, like other special forms of melancholy, only in this: that the object of the predominating unpleasant feeling which subdues all the mental faculties is a precise one, inasmuch, as it consists of *the sorrow of the patient about the condition of his own health*. Hence, nothing is more variable—nothing more difficult to describe than the picture of this disease, because there is scarcely any part or organ of the body which does not seem the seat of some sort of affection, disorder or derangement, when we study the phenomena in several individuals; inasmuch, as patients of this kind complain now of their head, now of their chest, now of their abdomen, now of their feet, in short of every disease that can be imagined. The majority of physicians look upon all these complaints as depending on *pure imagination and illusive sensations*; nothing, however, is more perverse and erroneous than this view, which does little honour to the powers of observation of those writers who have proposed them, inasmuch as nothing is more certain, nothing clearer, than that the hypochondriac really feels and experiences all the pains, all the disagreeable sensations, in a word, all the morbid *symptoms* which he describes; and that this always corresponds to an objective reality in the condition of the organs affected. The mistake in the case of hypochondriacs does not lie in the physical sensations, but the *diagnostic conclusions* which they draw from these; inasmuch as they ascribe their sensations to this or that organic disease, from which they believe themselves to suffer. Therefore, if any hypochondriac complain of oppressed breathing, pains in the stomach, pains in the abdomen, headache, or the like, so may we rest quite assured that these affections in reality exist in him; should he, however, conclude therefore, that he is affected with consumption, cancer of the stomach, infarctus abdominalis, softening of the brain or other evils, the error evidently lies in his *conclusions* only; not, however, in that which he experiences. Notwithstanding this, however, this disease does not depend on erroneous conclusions, but on

an *abnormal dread of disease*, and an *anxious solicitude about his health* ; in consequence of which, the patient greatly overrates his bodily feelings and sensations, and immediately apprehends from the slightest pain and the most unimportant functional disturbance, the very worst of all results. Hence, also, the anxious care and minute attention with which all patients of this kind observe the functions of the different organs of their bodies, examine their urine, fæces, expectoration, or nasal secretions, etc. Almost constantly occupied with the state of their health, they readily believe themselves afflicted with every disease of which they read or hear spoken of ; at the same time, nothing is perused with greater avidity than medical books, and all of them have a great propensity to act as their own physician, and an especial predilection for secret remedies. Hence, they are usually dejected, sorrowful, morose, unmanageable, low-spirited, fearful, suspicious and uneasy. Many consume hours and days before the glass examining their features, complexion and the state of their tongue. Others, especially medical men, feel their pulse every moment. Others, again, always according to the disease from which they believe themselves to suffer, refrain from all mental exertion, or loud speaking, will not rise from bed any more, or ever eat a morsel again, etc., from sheer dread of aggravating their condition by anything they may do. Death is to them a never-ceasing object of horror ; and generally they are just as ready to change their physicians as their views of the disease they suppose themselves labouring under. Moreover, with the exception of this derangement of their feelings and emotions, the rest of the psychical activities are for the most part unimpaired ; in a physical point of view, however, the majority of these patients generally suffer from chronic weakness of digestion, very variable appetite, distention and uneasiness after a meal, painful sensitiveness of the hypochondriac and superior abdominal regions, inquiet broken sleep, great sensitiveness to the open air and to changes of weather, and especially from *obstinate constipation*.

§ 64.

2. CAUSES, COURSE, TERMINATION AND PROGNOSIS.—Hypochondriasis is decidedly a chronic disease, to which the male sex

in particular, are obnoxious, and most frequently individuals of melancholy temperament, at the age of twenty-five to forty-five years, and appears to be located chiefly in the ganglionic system of the abdomen. Its usual exciting causes are immoderate mental exertion, long-continued night-watching and a sedentary life, excesses of all kinds, especially sexual and before all onanism, or also compulsory absolute continence; most particularly, however, sudden changes in the activity of the brain: as for example—a rapid transition from a very active life to one of inoccupation, from mental labour to total intellectual inaction, or even from a business long followed to another, or from constant violent mental emotions and excitement of the passions to a retired monotonous life, etc.; also, the pursuit of pathological studies without the exercise of proper discrimination and the want of thorough education may lead to hypochondriasis, and generally medical men themselves are not exactly the class in which the fewest hypochondriacs are found, indeed, one may say that they have quite a special predisposition thereto, particularly when they are more occupied in their closets with theoretical studies than in real active practice, combating with disease. It has also been frequently asserted that hypochondriasis is a peculiar privilege of the inhabitants of cities and towns in consequence of their more extensively developed intellectual powers; but, we may observe it just as often in the country, and even in very robust countrymen, many such cases having already occurred in our own practice. Very often, however, the primary disposition to this disease is furnished by the constitution of the individual; indeed, we know of several cases of fully confirmed forms of hypochondriasis, where the patient showed in his boyhood a great solicitude about his health, represented to himself dangerous diseases on experiencing the slightest of pain, and busied himself much too readily, merely for his own sake, with medical affairs. Besides, hypochondriasis almost never breaks out suddenly, but gradually increases unnoticed from the beginning. The first perceptible symptoms show themselves, however, generally in the functions of the digestive organs, by uneasiness and distention after eating, great inclination to suffer from flatulence, alternate loss of appetite with great voracity, whimsicalness in regard to mode of living in consequence of the individual experiencing a sort of *impulsive*

longing—now for this, now for that kind of food, this or that occupation, to which, soon other affections are added: as for example—pyrosis, vomiting of water, and those disorders of the digestive functions previously mentioned. Thus continually tormented, the patient at last becomes discouraged, believes his fellow-men have no sympathy for him and only consider how they can torment him; he becomes suspicious, mistrustful, and withdraws himself from the world and mankind. Now he ponders almost always on his condition, racks his brains to recollect former diseases that may yet be lurking in his system, reads a mass of medical works, and becomes from this constant dread of death from consumption, apoplexy, or contagious diseases, a real torment to his physician. He leads thus often for ten or twenty years a most miserable existence, at first afflicted with imaginary diseases only, but subsequently by real, originating in consequence of the reaction of the soul on the body, till at last his whole *habitus* is changed, and his whole appearance bears the impress of his sufferings. He looks sickly, pallid, earth-coloured, jaundiced; his look is full of dread, anxious, timid and introspective; his skin dry, cracked, or withered and flaccid, the body without strength, sometimes leucophlegmatic and bloated, with a somewhat chlorotic complexion. Very often amelioration and health follow in the course of years; sometimes, however, the disease passes into *complete insanity*, or even into *mania*, if not into *fatuity*, or into chronic icterus or dropsy, and in rarer cases even terminating in death by insidious nervous or hectic fever. In regard to the *prognosis*, hypochondria is always classed with those diseases, the cure of which constantly offers great difficulties; and indeed, the prospects are all the more obscured the more it is complicated with organic degenerations and physical concomitant affections, likewise as well when the disease occurs in phlegmatic individuals, and at the age of manhood; whilst on the contrary, the cure is so much the easier in youths, as well as in choleric and bilious temperaments.

§ 65.

3. TREATMENT.—What we have said on the psychical treatment of melancholy is equally applicable to hypochondriasis

also. No one will ever be able to convince a hypochondriac by logical reasoning; never benefit such a patient by trying to cajole him into the belief that the pains and feelings of which he complains are purely imaginary. *Knowing* well that he experiences what he asserts he does, he gets vexed at the physician, who disputes the evidence of his feelings, and then loses all confidence in his scientific knowledge. One may, however, very easily instruct such a patient in the *pathological nature* of his feelings; only the physician must be here very much on his guard not to involve himself in contradictions, because there are, generally, no more acute reasoners than hypochondriacs, when the matter treated of is their own condition. But then to prescribe always mere *inert substances* for such patients, only for the sake of appearance, as is recommended by the old school, the latter, indeed, not possessing any means which act directly in this disease, is a procedure we on no account recommend to those who have in this respect so many excellent remedies at their command; but on the contrary, must urge upon them, that the homœopathic physician, in hypochondriasis, equally as well as in other psychical or physical affections, obtain a full and perfect picture of the disease, separate those painful feelings and sensations which form the basis of the erroneous conclusions of the patient as if they were real phenomena, from the pathological *results* which the latter draws from them, and choose his remedy according to the recognized *true* indications. In the majority of cases one or other of the remedies is here also indicated, which we have proposed in *melancholia*, and we might at once point to the instructions given there, if the various cases of hypochondriasis did not frequently offer signs quite peculiar to that form of disease, on this account it will not appear superfluous to bring forward once more in a particular manner those medicines specifically adapted to *hypochondriac* melancholy. The *most distinguished* of these remedies, i. e., those which first merit our consideration, as well on account of their previous *confirmation by experience*, as on account of the great extent of their indications in reference to this disease, are without doubt: 1) calc., chin., natr., n-vom., sulph.; and among these more particularly suitable:—

CALCAREA.—When there are present: sorrowfulness and

dejection, with great inclination to weep. Fits of anxiousness, with ebullition of blood, palpitation of the heart and pullings in the epigastrium. *Despair about his health, which is destroyed*, and great dread of disease, misery, misfortune, loss of reason or infectious diseases. Discouragement and dread of death. Extreme sensitiveness of all the organs of the senses. Repugnance and hatred of all labour, with *inability to think, and for the slightest mental exertion*. *Great nervous prostration*. Bad humour and *irritability and wrath*, with inclination to take everything in bad part.

CHINA.—Great indifference and insensibility, or too great irritability of the senses. *Anxious scruples of conscience*, discouragement and dread of misfortune or of being pursued by enemies. Sorrowful dejection on account of his disease. *Displeasure and aversion to all intellectual exertion*. *Wrathful vexation and malice*. *Pressive headache, or pains as if from a nail in the brain*. *Great weakness of digestion*, with lassitude, indolence, *ill-humour and distension of the abdomen after a meal*. *Sleeplessness, on account of immoderate flow of thoughts*, or inquiet unrefreshing sleep, with *anxious dreams, which causes him to feel anxious even after awaking*.

NATRUM CARBONICUM.—Great discouragement with weeping and solicitude about the future. *Aversion to mankind and to society*. Disgust of life. Ill-humour with contrary disposition, irritability and excitement. *Inability for mental exertion, and great prostration in consequence*. Pressive headaches, want of appetite and *great weakness of digestion*, with ill-humour and many *mental and physical troubles after a meal and the slightest error in diet*. Constant inquietude and inactivity. Inquietude and solicitude about his health, and constant speculation as to his condition.

NUX VOMICA.—Ill-humour and displeasure, with despair and *disgust of life*, or with *great wrath and irritability*. Indolence and *repugnance to every movement* and occupation, with *incapability for mental exertion*, and *great nervous prostration from the least mental effort*. Unrefreshing sleep, with *too early waking, and aggravation of the symptoms towards morning*. Inquietude and solicitude on account of his disease, and *constant inclination to speak of his condition, and to complain of his sufferings*; doubt of recovery. Apprehension of an early death, and dread of death. *Dulness of the head*,

with pressive pains, or feeling as if a nail were driven into his head. Aversion to the open air and constant inclination to the recumbent position, with great prostration after the shortest walk. *Painfulness of the hypochondria and upper part of the abdomen.* Constipation ; great sluggishness. Inclination to hæmorrhoids.

SULPHUR.—Great hypochondriac sorrowfulness, with sighing and inability to speak loud. Sadness and ill-humour on account of his disease. Inclination to find his condition unbearable, with dread of the future. Anxiousness, as if about to die. Fits of anxiousness with impatience, fear and vexation. *Great physical and mental indolence.* Distraction, thoughtlessness and irresolution. *Dulness of the head, with inability for any intellectual exertion,* and great prostration from the least effort. Pressive headache, especially in the vertex. Pressive fulness in the epigastrium and superior part of abdomen. Constipation and disposition to hæmorrhoids.

§ 66.

4. REMEDIES NEXT SUITABLE.—Besides those already proposed, the following will also be found suitable in very many cases : 2) ars., aur., con., ign., lach., mosch., natr. m., petr., phosph., phos ac., plat., puls., sep., staph.; and of these particularly :—

ARSENICUM.—When there are present : Great anxiousness, with lamenting and complaining about insufferable pains in the abdomen. *Violent fits of anxiousness,* as if life would be extinguished. Great flow of sorrowful thoughts about his disease, particularly when alone. *Despair of recovery ; dread of approaching death,* with weeping, coldness, chilliness and weakness.

AURUM.—Great fear of inquietude, with dread of death, tearfulness and constant praying. Hypochondriacal scrupulousness. Inability to think, with pain in the head as if bruised, after the least mental exertion.

CONIUM.—Great indifference and insensibility. Aversion to society, and yet dread of being alone. Tearfulness. Hypochondriacal displeasure after walking in the open air. *Hypochondriacal caprices while walking in the open air,* with dejection and exhaustion. Frequent thoughts of death.

IGNATIA.—*Hypochondriac discouragement and faintheartedness.* Has no confidence in anything, considers everything lost. Apprehensive of suffering from an ulcerated stomach. Imagines he can neither get up nor go about. Despair of recovery.

LACHESIS.—Dread of death. Dread of going to bed on account of an attack which is apprehended and would be fatal. Dread of infection. *Great solicitude about the issue of his disease. Despair of recovery.* Great dejection of mind. *Indisposition to and inability for all mental and physical exertion.* Feeling of great prostration, rendering him unfit for any exertion.

MOSCHUS.—*Great dread of death.* The patient speaks only of his approaching death, with paleness of the face and fainting. Constant complaining about excessive pain, without being able to point out the part affected, with anxiousness and palpitation of the heart.

NATRUM MURIATICUM.—Hypochondriacal humour even to disgust of life, and yet aversion to death. Nocturnal *anxiousness*, as if in the head, with feeling *as if it were all up with him, or as if he would lose his reason.* Great inclination to look at himself in the glass, with dread of having an unhealthy appearance.

PETROLEUM.—Hypochondriac humour when walking in the open air, with indifference to scientific conversation and other amusements. Great inclination to be hypochondriacal, with ill-humour and feverish condition. Everything acts injuriously on the mind, with impossibility of calming or enlivening himself.

PHOSPHORUS.—Ill-humour about his health. Solicitude about the termination of his disease. Hypochondriac humour in the evening, with anxiousness as if about to die. Anxiousness when alone, with great fearfulness.

PHOSPHORI ACIDUM.—*Sorrowful fear, with apprehension of being ill. Constant inquietude and speculation as to his condition. Ill-humour and great dislike to talk.* Great nervous irritability and extreme sensitiveness to the least noise.

PLATINA.—Great sulkiness with dejection, nervous weakness and excitement of the circulation. *Anxiousness as if about to die.* Feeling as if death were near, with great aversion to and dread of death, or with *frequent weeping.* Great dread of death with palpitation.

PULSATILLA. *Dread of dissolution, with sorrowfulness and low spirits. Inquietude and solicitude about his health. Dread of fatal apoplexy. Hypochondriac humour, with displeasure and inclination to take everything in bad part. Hypochondriacal dislike to conversation, with vexation, weeping, and howling.*

SEPIA.—*Gloomy thoughts and great solicitude about his health for the future, anxiousness, excitement and great debility. Flow of thought, full of fear about his condition, with dread of consumption and early death. All his ailments appear in the saddest light, with discouragement.*

STAPHYSAGRIA.—Hypochondriac humour and indifference, with disgust of life, though at the same time dreading death. Apprehension of the worst consequences from the least ailments. *Weeping and sorrowful thoughts about his disease.* Great indifference and sorrowfulness. Indisposition to all physical and mental exertion. Inability to think.

§ 67.

5. **RARER REMEDIES.**—Lastly, the following also deserve our consideration in many cases, as well as those already named: 3) acon., alum., anac., cham., cupr., graph., grat., hell., kal., lyc., merc., rhus., sabad., stram., zinc.; and particularly:

ACONITUM.—When there are present: Despair of recovery. *Dread of approaching death, with lamenting, complaining and prophesying of the day of dissolution.* Anxiousness as if his end were near.

ALUMINA.—Great sorrowfulness about his disease. Despair of recovery. Thoughts of death early in the morning on awaking, with anxiousness on account of pains supposed to have been felt during sleep. Dread of apoplexy or loss of reason. Dread of death after awaking out of sleep, which was full of dreams and anxiousness.

ANACARDIUM.—Dread of and aversion to death, which is believed to be approaching, with discouragement, despair, sorrowfulness and repugnance to mankind and society.

CHAMOMILLA.—*Hypochondriacal caprices, with vexation and feeling as if everything were caused by headache and constipation. Anxious hypochondriacal apprehensions.*

CUPRUM.—Anxious apprehension of approaching death. Dread of doing himself an injury, if he did not tread quite softly. Fits of death-like anxiousness.

GRAPHITES.—Hypochondriac humour with displeasure and great irritability. Anxiousness as if death impended. Frequent sorrowfulness, with thoughts of death.

GRATIOLA.—Great solicitude about his health, with displeasure, disgust of life and pressure in the epigastrium.

HELLEBORUS.—Hypochondriac humour. Painful anxiousness, as if about to die. Despair and dread of death.

KALI CARBONICUM.—Constant dread of death with tearfulness. Constant restless solicitude about his disease with despair of recovery.

LYCOPodium.—Hypochondriac humour, with sorrowfulness and inclination to feel himself unhappy. Thoughts of death with anxiousness as if his end were nigh. Dread of death with anxiousness at the heart.

MERCURIUS.—Dread of dissolution or of losing his reason, with illusions of the imagination, sees water flowing where none exists. Dread of epilepsy with sleepiness.

RHUS.—*Anxiousness as if about to die. Dread of death, with anxiousness and sighing. Dread of being poisoned.*

SABADILLA.—Hypocondriacal imaginations, as if the abdomen were sunken, as after death, the stomach gnawed into, the scrotum swollen, etc.

STRAMONIUM.—Dread of losing his reason. Thoughts of death, with sorrowfulness and weeping. Dread of not living over the evening, with preparations for his funeral.

ZINCUM.—Hypochondriac humour after a meal, with pressure in the hypochondria. Dislike to exertion and general uneasiness. *Dread of death*, especially in the afternoon, and weakness of the body.

A FEW OTHERS.—Besides those introduced before, the following may, always according to the circumstances, be worthy of consideration : agn., amm., arn., asa., bell., borax., bry., canth., carb.-vg., caus., cocc., dig., hep., iod., kreos., m-arc., mez., nitr-ac., sabin., tabac., valer., veratr ; for the further characteristics of which, however, we must direct the reader to what has been said in the *general instructions* of the first part, section 44.

LAC, OR DISORDERS OF

§ 68.

ns.—As we have already pointed out (ons 60, 61, and 62), those indications, in regard to its exciting causes, its its physical concomitant affections, with *melancholy*, but very little now *o what has been furnished there*; and shall give here in a single article, and in an aggregate form it is very easily reader for all other information which sequent pages, to the paragraphs above

e: 1) calc., chin., lyc., natr-m., n-vom., h.—2) carb-vg., caus., ign., lach.,

for *spiritous liquors*, wine, brandy, n., lach., n-vom., staph., sulph.—2)

For *coffee*: ars., aur., carb-vg., con., alc., carb-vg., chin., lyc., natr., petr., *things*: calc., carb-vg., caus., con., *acid things*: 1) ars., chin., con., ign., acon., arn., borax, cham., dig., kal., ecco: staph., tabac.

alum., lach.

sitiveness to the open air: 1) calc., t., cham., cocc., con., hep., ign., lyc., veratr.—3) alum., carb-vg., chin., , petr.

e: 1) con., mosch.—2) calc., n-vom.,

of: 1) calc., chin., n-vom., sulph.—, natr., natr-m., rhus., sep.—3) anac., os., ign., lyc., phosph., staph., veratr.) borax., calc., lach., natr., n-vom.—arc., rhus.

1) ars., lach., mosch., plat.—2) alum., graph., hep., n-vom., rhus., stram.

stomach: 1) chin., natr., n-vom.,

sulph.—2) ars., bell., carb-vg., coca., ign., merc., natr-m., rhus., veratr.

FLATULENCE, AFFECTIONS FROM, distension, etc.: 1) chin., natr., n-vom., sulph.—2) bell., carb-vg., cocc., graph., lyc., natr-m., phosph., veratr.

FOOD, causes troubles, uneasiness after a meal: 1) calc., chin., natr., n-vom., sulph.—2) anac., ars., carb-vg., caus., kal., phosph., sep., sil.

HEADACHE, (Clavus): 1) ign., n-vom.—2) arn., carb-vg., hell., hep., lyc., m-arc., natr-m.

HEAD, FATIGUE OF THE: 1) calc., natr., n-vom., sulph.—2) aur., lyc., mosch., sep.—3) chin., hyos., ign., merc., natr-m., phos-ac., plat., rhus., staph., stram., veratr., zinc.

HEARTBURN, frequent: 1) calc., n-vom.—2) alum., chin., con., lyc., natr-m.—3) bell., carb-vg., graph., hep., ign., iod., lach., merc., petr., phosph., sep., staph.

HYPOCHONDRIAC REGION, painfully sensitive: 1) calc., chin., lyc., n-vom., sulph.—2) carb-vg., caus., hep., hyos., kal., lach., merc., natr., natr-m., petr.

INTELLECTUAL EXERTION, as a cause: 1) calc., n-vom., sulph.—2) anac., ars., aur., ign., lyc., natr., natr-m., plat., sep., staph.

MOTION, AVERSION TO: 1) natr., n-vom., sulph.—2) ars., chin., lach., natr-m.—3) bell., hell., hyos., ign., lyc., merc., zinc.

NIGHT-WATCHING, frequent, as a cause: 1) cocc., natr., n-vom.—2) acon., bell., calc., carb-vg., chin., phosph., phos-ac., sulph.

SEDENTARY HABITS, as a cause: 1) n-vom., sulph.—2) alum., aur., calc., lyc., phosph., rhus.

SEMEN, EMISSION OF, frequent: 1) chin., con., n-vom., phosph., phos-ac.—2) carb-vg., caus., con., lyc., petr., sep., sulph.—3) calc., kal., natr., natr-m., staph.

SEXUAL INSTINCT EXCITED: 1) chin., natr., natr-m., n-vom., plat., staph., sulph.—2) alum., aur., calc., graph., ign., lach., lyc., merc., rhus., stram., veratr.

SEXUAL POWERS, WEAK: 1) calc., chin., lyc., mosch., natr-m., sulph.—2) con., graph., hyos., lach., petr., sep., stram.

WATER, RISINGS OF: 1) calc., n-vom., sulph.—2) ars., bell., carb-vg., lyc., natr-m., petr., phosph., rhus., sep.—3) anac., caus., graph., staph., veratr.

III.

RELIGIOUS MELANCHOLY, SOLICITUDE ABOUT THE SOUL.

SOTERIALGIA.

(Theomania. Thealgia.)

§ 69.

1. DESCRIPTION OF THE DISEASE.—What hypochondriasis or solicitude about his health is to the physical welfare of an individual, the so-called *religious melancholy* or *solicitude about his soul* is to its *welfare*. Those patients seized by this psychical disorder bear about them in every respect all the signs of ordinary melancholy, with this exception only, that they are filled with a great solicitude, approaching almost to despair about the everlasting welfare of their immortal souls, instead of being apprehensive about their business, those belonging to them, their future or their bodily health, and other external affairs. Generally such unfortunate persons believe themselves irrevocably damned and lost beyond redemption, feel themselves seized with the terrors of hell or even tormented by evil spirits, who also rob them of their last trust; and thus they suffer the most terrible agonies, in which not even the least consolation is of service; and when the malady has arrived at such a pitch, their anxiousness and despair often operates on them to such an extent, that notwithstanding the everlasting damnation which they believe to be their portion after death, they frequently terminate their lives by suicide. This is without doubt the most sorrowful and frightful of all the forms of melancholy; and alas, in our days also, not one of the rarest phenomena. When, however, it is thought, that religion, or the form in which it is taught, is the cause of this disease, it is a great error. Religion, and the mode in which it is comprehended merely furnish the form, in

which the psychical disorder appears, or the dress in which the phenomena are clothed, not however its cause, which without any particular regard to particular forms of religion and creeds, is generally to be found in the disordered activities alone, of the organs of *conscientiousness* and of *hope*, which no soul is without. No kind of religious instruction whatever, not even the very best, can therefore prevent the outbreak of this disease; none contributes more to the phenomena, even the most irrational kind than the form in which these appear; and had an individual so seized never heard anything about the *day of judgment*, *hell*, and *everlasting torments*, yet, in regard to the *essential* signs of this psychical disorder, i. e., the *endless despair, depending on reproaches of conscience, of ever possessing inward happiness*, exactly the same affection would have shown itself, which, accordingly as an individual had been accustomed to see the realization around him, of the obscure idea, dwelling in the conscience of every human being, of *a necessary ultimate moral compensation for all injustice*, would always have expressed itself in a particular way only, either as a constant *anxiousness, as if after the commission of a crime, apprehension of the unavoidable consequences of evil-doing*, or even as *a feeling of endless abandonment in the eyes of other souls*, or in yet other phenomena of a similar kind. The idea of that psychical disorder, the phenomena of which we designate by the name of *religious melancholy*, is therefore, at all events in the signification which is generally attached to it, much too limited according to the true nature of this affection, inasmuch as exactly the *religious* apprehensions, i. e., those referring to precise *positive religious instruction*, are merely unessential signs of the same furnished by extremely accidental circumstances. We will be, therefore, necessarily obliged to extend our circle of observation, if we would correctly and clearly comprehend the psychical causes which may induce the out-break of this kind of melancholy. Then truly, not as is generally taught, mere ideas of religion erroneously understood, and false views of God's justice, combined with the influence of frightful sermons on repentance and punishment; no! but simple, though attentive observation of the course of the world and the justice, that rules as it were secretly in it, which often ultimately raises long-neglected innocence to honour, brings to light so

many misdeeds buried in the darkness of night for centuries, and even longer periods, and at last settles in due time not a few accounts, long believed to be forgotten. This alone may, not only in the minds of those persons conscious of their guilt, and who feel themselves not quite free before the judgment seat of their consciences, but even in otherwise blameless and upright souls, gifted, however, with very tender conscientiousness and a certain propensity to self-observation, and besides fearful and solicitous, contribute greatly to the out-break of this disease at present occupying our attention ; and will there also, where the individual has an inherent idea only of his immortality, and the organ of *hope* is impaired, excite easily apprehensions, which extend themselves far beyond our present existence, even as far as the condition after the death of the body. We see most frequently this psychical disorder in females or young people, after the commission of moral errors, or in such persons, who have destroyed their health in their youth by excesses, although, as has been said, it may appear in perfectly blameless individuals.

§ 70.

2. TREATMENT.—When it is indispensibly necessary for the proper psychical treatment of any mental disease, that the physician be not only a *physiologist*, according to some, but a thorough psychologist also, indeed, a *universal* philosopher and theologian ; but, above all, a man of unprejudiced judgment, in nowise embarrassed by systematic and dogmatic views, a profound critic and observer of the human heart and his own experience, it is certainly the case here also. Nowhere are general theoretical condolences and *religious common-places* less applicable than in those patients in whom all persuasion and encouragement have no more effect than if one talked to the winds. *That* physician only, who knows all the various views and modes of comprehension which are imparted to mankind by the manifold systems of religion, morals and philosophy, will perfectly understand his patient. He only who knows by his own experience how the heart thinks and argues in the moment of despair, will know how to judge it correctly ; and in him only, who is able to think as they think, and as it were, feel for and sympathise with them, and can instruct them

from the store of his own experience, will they place any confidence—he only will be able to choose the point from which to start, in attempting to correct their ideas. It is, however, here most essential to enquire whether the sorrows of the patient about his soul's salvation, depend merely on imaginary exaggerated doubts, or on real reproaches of conscience, brought on by actual errors. Here, however, patients will never fail to open their whole hearts cheerfully to the physician when only the latter does not approach them as a strict moralist, or as a blind dogmatical zealot; but as a true sympathizing and merciful pastor and beloved friend, in whom they feel that, when it depended on him, their guilt would have been long since covered with the mantle of love and buried in everlasting oblivion. Meet such patients *in this manner*, then sometimes, even in the most despairing, a ray of hope will light up their minds. They behold in the human sympathy and mercy that surrounds them, a heavenly accord, long since despaired of, and begin in lucid moments to take confidence from the one and the other, in which case it sometimes requires still greater patience and perseverance on entering on their mode of thinking, and the constant correction of their ideas, in order to lead them nearer to the truth, and thereby to bring about a cure. Yet this can only be accomplished in the rarest and slightest of cases by means of psychical treatment alone, inasmuch as in the majority of patients of this kind, the activity and irritability of the organ of hope is solely depressed, so that without suitable medical treatment no satisfactory result is to be expected. Happily, however, we have at our command those remedies already mentioned in the treatment of *melancholy in general*, (sections 57, 58, and 59,) which have quite a special relation to the present form, and among them particularly: 1) lach., lyc., puls., sulph., and 2) ars., aur., hell., hyos., stram., deserve especial consideration. To say more here concerning these remedies, we consider so far unfeasible, as we have not only mentioned very fully everything in the place before alluded to, that could be said respecting a successful choice of them in individual cases; but are also at the same time of opinion that a proper medical treatment of *religious melancholy* is not at all practicable, without at the same time keeping in view *melancholy in general*. Therefore, we direct the reader not only for a further insight into the

remedies mentioned in the paragraphs brought forward, but also for the choice of them according to the *indications*, to what is said on the general treatment of melancholy, (sections 60, 61, and 62,) as well as on the symptoms belonging to this disease, as for example: *religious ideas, anxiousness of conscience, dread, suicide*, etc.; also on many other indications furnished by the special phenomena, causes or concomitant affections.

IV.

DISGUST OF LIFE. MISOPSYCHIA.

DESIRE TO COMMIT SUICIDE. SPLEEN.

Melancholia Anglica.

§ 71.

1. DISEASE.—Although scarcely any form of psychical disorder occurs in which anxiousness, despair or erroneous ideas and representations are not able to impel the patient to put an end to his existence by committing suicide, it is also by no means to be overlooked, that besides this there is yet a particular kind of melancholy, which consists merely in this, that patients without further cause are seized simply by a *disgust of life*, which, however, is so great and so tormenting and painful, that they endeavour to free themselves at any price from this oppressed condition by self-destruction. This form is most clearly expressed in the so-called *English spleen*, (*melancholia anglica*), where its causes may certainly be found not alone in the atmospheric influences of the foggy island, but also in the mode of living of its inhabitants, particularly in the so frequent use of spirituous liquors, narcotic substances, as opium and *haschisch*, or even in the abuse of tea and of cayenne pepper. Very often such patients are not aware they have anything to complain of; but at the same time nothing affords them the least enjoyment, and hence arises an urgent desire for a change of their condition, not to be found in this life. Those of reserved firm character, coolly pre-

pare themselves for death, and die as they lived, with stubborn determination. On the contrary, however, there are others who, from a kind of mental and physical relaxation, fall under the influence of this propensity. These may be known by their long sunken features, their pale or yellow complexion, and staring unsettled looks, and who suffer from dulness in the head, with painful sensitiveness of the upper part of the abdomen and a general lassitude, which renders them incapable of thinking and acting. Dreading every kind of motion, their only desire is to sit and lie down, they shun all business and society, and at last relapse into profound dejection, in which, from despair respecting their inaction and nihility which they believe they will never overcome, they ultimately long for death, and the majority actually terminate their lives by suicide. In others again there occurs sometimes a propensity to suicide equally as inexplicable as unconquerable, which accompanies them like a fixed idea or monomania at every step, and which they in vain endeavour by every conceivable employment, diversion, travelling, and other means to dissipate, without being able to accomplish their purpose. Hereditary predisposition also plays an important part in this disease; indeed, we ourselves know many families, several of which have become victims to it without any demonstrable cause, and living in the most favourable domestic circumstances. The love of imitation also contributes to this disease, and who knows whether or not sometime an actual miasmatic *objective* infection takes place. Among the vulgar, there is in many places a belief prevalent, that in rooms in which any one has hung himself, it is very easy for another to take his life; and a remarkable instance of this sort is furnished by the story of the sentry-box, in which, during the reign of Napoleon the Great, a soldier once hung himself, and in which afterwards no new recruit totally unacquainted with this fact could be placed without being seized by a disgust of life, so that the Emperor was at last compelled to order the sentry-box to be burnt.

Certain climates, seasons, and localities, appear favourable also to suicides. So that the average is found to be in the north of France as 1 to 10, in the west and south as 1 to 30, in the east as 1 to 21: further, a damp autumn, following on a very hot summer, as well as a very cold winter, appears

equally favourable to this propensity. Moreover, this disease is particularly observed in prisoners confined for life, in criminals, as well as in people who have lost their honour, see their health destroyed, or, in some way or other, feel themselves unfortunate. In onanists also it is by no means a rare phenomenon, and it also accompanies very many diseases of the abdomen. Those cases which occur in the insane and idiots properly do not belong here, as the latter seem impelled from very different motives than merely to cut short their existence, when they throw themselves into the water or out of the window: but certainly those may be added here which frequently occur in fanatics and mystics, who kill themselves merely from the desire to pass more quickly from a wretched life into a presumed better one.

§ 72.

2. TREATMENT.—That every patient of this kind must be constantly watched with the greatest care, and the physician never dare trust them, because none know better than they how to conceal their intentions, scarcely requires here to be insisted on. Moreover, the psychical treatment is here also that of melancholy in general. The same holds good as to the choice of the suitable remedies, for which we therefore direct the reader to what has been said thereon, under the head of *melancholy*, and particularly to those remedies proposed in that place for *disgust of life* and *desire to commit suicide*, for further information, inasmuch as we shall add in the following pages, to what has been there mentioned, very little that is specially applicable. In whatever way a given case may present itself, the *principal remedies* will always be ars., aur., bell., carb-vg., n-vom., sep., and among them again which deserve particular mention:

ARSENICUM, when there are present: *great indifference to life*, disgust of life, and propensity to suicide, owing to great anxiousness; inclination to hang himself at the sight of one hanging, or in consequence of an irresistible impulse thereto.

AURUM.—Great longing for death, with lowness of spirits and melancholy, on account of mortified honour, discontentment with himself or about actions contrary to duty: idea

that he is unsuited to the world ; disgust of life, with weeping in the evening, and wish to die ; *extreme anxiousness, even to self-destruction*, with spasmodic constriction in the abdomen.

BELLADONNA.—Disgust of life, particularly when walking in the open air ; wish to die on account of anxiousness, and with suppliant entreaties of the patient to kill him ; inclination to throw himself from a window or from a height : alternate rage and anxiousness, which induces a wish to die.

CARBO VEGETABILIS.—Longing after death, because he feels himself too unhappy ; propensity to suicide, with wrathful irritability ; *inclination to shoot himself*, with tearful sadness, which causes everything to appear in the blackest colours.

NUX VOMICA.—Longing for death on account of great anxiousness, which prevents him from resting anywhere : propensity to self-destruction on account of sufferings, which seem unbearable ; *excessive anxiousness even to self-destruction, especially after midnight, or towards morning*, with violent palpitation of the heart.

SEPIA.—*Extreme disgust of life*, as if he could not bear his condition a moment longer ; *extreme discouragement and despair*, with great displeasure ; believes he is lost unless he destroys himself.

Besides those principal remedies proposed, the following also, in particular cases, deserve mention : alum., chin., dros., hep., hyos., lach., merc., natr-c., nitr-ac., phosph., plat., puls., rhus., staph., stram., sulph., veratr., and of these particularly :

ALUMINA, when there are present ; flow of horrible thoughts about suicide, on the slightest appearance of blood, or when he sees a knife, although suicide excites abhorrence in him.

CHINA.—Disgust of life, with very gloomy disposition, anxiousness, and heat, which drives him out of bed, with inclination to self-destruction, and yet dread of committing the deed.

DROSERIA.—In the evening, inclination to drown himself from anxiety.

HELLEBORUS.—Attempts to drown himself on account of despair and feeling of unhappiness.

HEPAR.—Sorrowfulness even to self-destruction, with fearful anxiousness in the evening as if he would sink.

HYOSCYAMUS.—Attempts to take his life, from despair, and to throw himself into the water.

LACHESIS.—Longing after death, from a dread of disease and infection: *disgust of life and dejection*, with dread of the future, and doubt of everything.

MERCURIUS.—Disgust of life and discouragement, longing after death on account of insufferable indifference towards everything, even that most loved and agreeable.

NATRUM CARBONICUM.—Disgust of life early in the morning on awakening; longing for death owing to dread of the future, with despairing and wrathful dejection.

NITRI ACIDUM.—Disgust of life, and dejection; longing for death, and yet dread of it.

PHOSPHORUS.—*Disgust of life*; everything appears in the blackest colours, accompanied by extreme want of sympathy, relieved by weeping only.

PLATINA.—Disgust of life, as if one did not suit this world, with great anxiousness at the heart, sadness, and yet dread of death; repugnance to the whole world, everything appears too narrow, with tearful humour.

PULSATILLA.—*Excessive anxiousness, even to self-destruction*; inclination to suicide, with vomituration and anxiety in the epigastrium; disgust of life, with inclination to drown himself.

RHUS.—Disgust of life, with dread of death; anxiousness and apprehension, which drive him to commit suicide.

STAPHYSAGRIA.—Longing after death, on account of unbearable hypochondriac indifference; disgust of life on account of anxiousness and timid thoughts.

STRAMONIUM.—Joyful anticipation of death believed to be near; inclination to take his own life and that of others.

SULPHUR.—Disgust of life, on account of discouragement and sorrowfulness; longing after death on account of a feeling of indescribable unhappiness.

VERATRUM.—Attempts to drown himself owing to a feeling of the unhappiness of his situation.

Lastly, besides these, we may here propose other remedies not less useful in certain cases, as, for example, agn., ambr., ant., caus., grat., kreos., laur., led., plumb., rut., sec., sil., spig., spong., sulph-ac., tart., thuj., and still others for the further peculiarities of which we direct the reader to the article *melancholy*, as well as to the *general instructions* of the *first part*, § 44—49.

§ 73.

3. SPECIAL INDICATIONS.—Although we have given everything that the reader might look for here already very fully in the general treatment of melancholy, yet the present subject seems to us too important not to raise once more here a few particular points for rapid consideration, and to draw the attention of the student particularly to several peculiarities. Hence the following :

AMBITION and mortification, as a cause : aur.

ANXIOUSNESS driving to suicide : 1) aur., bell., lach., n-vom., puls.—2) ars., chin., hep., rhus.—3) caus., dros., spong., staph.

DESPAIR, as a cause : ambr., carb-vg., hell., hyos., lach., merc., natr., sep., veratr., sulph.

DISGUST OF LIFE without a cause : 1) ambr., amm., ars., bell., lach., nitr-ac., phosph., sep., thuj.—2) aur., chin., grat., laur., merc., natr., natr-m., plat., plumb., rhus., rut., sil., staph., sulph., sulph-ac.—3) agn., carb-vg., caus., kreos., led., n-vom., spong., stram.

DREAD OF DEATH, with simultaneous desire to commit suicide : alum., chin., nitr-ac., plat., rhus.

DROWN himself, wishes particularly to : 1) bell., dros., hyos., sec.—2) hell., puls., veratr.

HANG himself, patient desires : ars.

HYPOCHONDRIACAL ideas, as a cause : grat., natr-m., staph.

IMITATION, LOVE OF, as a cause : ars., alum.

INFECTION, love of imitation, as a cause : ars., alum.

MASTURBATION, as a cause : 1) n-vom., sulph.—2) hep., lach., merc., natr., phosph., puls., sep., staph.

MELANCHOLY ideas as a cause : 1) aur., lach.—2) carb-vg., hep., natr., nitr-ac., plat., sep., sulph.—3) led., plumb., rut., spig., spong., sulph-ac.

PAINS AND SUFFERINGS, which seem unbearable, as a cause : 1) aur., bell., n-vom., sep.—2) acon., lach.

PRECIPITATION FROM A HEIGHT, chosen as a mode of death : bell.

SHOOT himself, would like to : ant., carb-vg.

UNHAPPINESS, feeling of, as a cause : 1) carb-vg., hell., sep., veratr.—2) lach., nitr-ac., phosph., sulph.

Respecting any further information, if the above be found insufficient, we direct here also the reader to the indications proposed under the head of *melancholy*, § 60, 61, 62, likewise to those to be found in the *first* or *general* part, § 49—51. -

V.

MISANTHROPIC MELANCHOLY.

(*Misanthropia*.)

HATRED OF HUMAN BEINGS. MISANTHROPY. BITTER

ANIMOSITY TOWARDS MANKIND.

§ 74.

1. DESCRIPTION OF THE DISEASE.—Some writers, particularly the French, have made *misanthropy*, a very frequent characteristic symptom of melancholia, or hypochondriasis, a peculiar, independent form of disease, which we, in this sense, cannot accept, and of which we would not have said anything particular, had it not seemed necessary for us to say a few words on this form, for many of our readers, who are used to minute divisions of this kind, would not have got on well had they missed such an arrangement in a work on mental diseases. Should it be desirable to make a peculiar form of disease of *misanthropia*, it would only be possible in a less limited view of this symptom, and only in connection with the certainly peculiar derangement of the feelings forming its basis, which is a kind of *displeasure and exasperation*, and *morose discontentment* with the world and everything in it, therefore a sort of *melancholy with wrath*, brought on by adverse circumstances and experience. On this account, therefore, we have designated it not misanthropy, but in its more extended sense, as *profound exasperation*. The causes of this form lie, generally, in social relations, and in the vexations, troubles, adverse occurrences,

mortifications, and bitter experience, induced by these. A daughter of egotism and jealousy, of vanity and disappointed hopes, it is much more frequently met with in cities and civilised countries, than in the pure country, among people little educated, or entirely barbarous. Those individuals seized by this affection express their thoughts without reserve and consideration for the objects of their dislike ; their features are the outward indications of their thoughts ; their look is fierce and severe, their foreheads wrinkled, and an expression of contempt and rage seems to hang on their lips. A heartless severity, an offensive austerity, and a repulsive injustice, or a bitter rejection of mankind and their feelings, shows itself in all their actions. Censure and contradiction offend them ; praise and proofs of sympathy irritate them. They are generally, like all individuals of a bilious or sanguine temperament, very susceptible to anger, offence, hatred, and revenge, and exposed to outbreaks of their passions, so that in regard to their psychical treatment it requires constantly a great amount of patience and caution on the part of those around them. It is this form, also, of melancholy, which most frequently and easily passes into mania. One of the most remarkable instances of this psychical disorder is, among others, that of a French general, whom the political persecutions he had undergone had raised to such a pitch of animosity that he expressed for the whole of mankind an inconceivable hatred. When any one approached too near, he thrust him forth with violence, and without anything further would have destroyed him, had he not immediately left his presence, so that at last those about him saw themselves compelled to have him separated from the rest of mankind by confinement in a lunatic asylum, and not to allow any one to go near him. One day, however, as his son approached him with the information of his promotion in the army, the father seized the pewter pot-de-chambre in his room, and threw it at his son's head. Subsequently this misanthropy, after lasting several years, passed into general amentia.

The medical treatment of this form of disease is exactly the same as for *melancholy in general*, to which we again here direct our readers ; but as the present form of disease shows, on the other hand, many peculiarities, it may not be altogether superfluous to mention in an especial manner those remedies

belonging to this affection, on this account we submit the most important of them for further consideration, in the following paragraphs.

§ 75.

2. MOST IMPORTANT REMEDIES.—Those remedies most particularly suitable for this form of disease and its individual phenomena are, according to previous experience most indisputably: aur., calc., cham., chin., con., natr-m., nitr-ac., phosph., puls., sep., sulph., and among these again, which deserve particular consideration:

AURUM, when there are present: morose seriousness and reserve; peevish contrary humour, and dislike to talk; aversion to certain persons; quarrelsomeness and rancour, with disposition to watch every opportunity of saying injurious things to others; disposed to take anything in bad part, and to be easily offended; becomes angry when thinking of absent persons; vexatious irritability, violence and bursts of anger on the slightest contradiction, with melancholy humour, and he often sits alone, quiet and reserved; trembling when he cannot give his anger vent.

CALCAREA.—Bad humour, with impatience and despair; great dejection and vexatious contrary peevishness, especially after walking in the open air, with headaches and dislike to speak; great vexatious sensibility, with inclination to take everything in bad part, and frequent expectoration of saliva; irascibility, with thoughts of former disagreeable occasions; unsympathizing, *taciturn indifference, with repugnance towards the majority of mankind.*

CHAMOMILLA.—Morose peevishness, especially after dinner; *great vexation*, with dyspnæa; moaning and groaning from dejection; cannot desist from talking about old grievances; nothing that others do is right; becomes angry when others look at him, or interrupt him when speaking, especially after rising from sleep, with very insensible pupils; *great disposition to anger and to quarrel*, and to recall everything that is vexatious; great excitement of mind; *constant inclination to feel himself offended*, and howling over imaginary old grievances.

CHINA.—*Obstinate peevish silence, with inclination to lie alone ; peevish displeasure and discontentment, in which he finds nothing to please him, and carressing only makes matters worse ; contempt of everything, everything appears worthless and insipid ; morose vexation, with great mental sensibility ; vexation and desire to censure others, with inclination to reproach ; wrath and dejection, even to inclination to stab others.*

CONIUM.—*Morose discontentment, in which everything makes an unpleasant impression ; constant vexatious dejection, with unceasing flow of vexatious ideas ; repugnance to mankind on the approach of others, and yet aversion to solitude ; repugnance to the proximity and the conversation of those passing by, with inclination to lay hold of and ill-treat them ; vexatious irritability and disposition to be easily provoked to anger.*

NATRUM MURIATICUM.—*Great vexation, with peevish taciturnity, and quarrelsome mood and displeasure ; sensitiveness and disposition to take things ill, even a joke, and not suffering the least reply ; hatred towards former offenders ; shuns society because he feels he might easily cause displeasure to others ; great irritability, vexation, and violence ; anger and passion about the least strife ; wrath and passion, with malice.*

NITRI ACIDUM.—*Peevish discontentment and dejection ; irritable displeasure about everything, even himself ; great irritability, as if after having been vexed ; long-continued rancour towards offenders, with insensibility to deprecations and excuses ; quarrelsome irascible violence.*

PHOSPHORUS.—*Peevish displeasure, in which particularly human beings and noise are excessively disagreeable ; great vexatious irritability, with total inability to forget the cause of his vexation ; hatred of mankind ; wrath and passion about the least trifle ; obstinacy.*

PULSATILLA.—*Morose disposition with tearfulness ; suspicion and mistrust ; with desire to fly from his fellow-men ; great inclination to take everything in bad part with morose peevishness and dislike to answer, especially in the evening and after sunset ; does not like to speak with any one, as if everything around were nothing to him ; easily experiences inward mortification and silent anger.*

SEPIA.—*Displeasure, discontentment, and extreme dejection, with great rage and indignation about old vexatious occurrences; quarrelsome peevishness, with inclination to censure everything, accompanied by weeping and heat of the face; nothing is right, complains of everything; extreme sensitiveness, and vexation and irascible violence.*

SULPHUR.—*Animosity, as after having suffered insults; great flow of ideas, exciting resentment and mortification about the past; extremely irritable displeasure and criticising ill-humour; extremely morose disposition, so that he answers nobody; will not suffer any one to come near him, cannot get what he desires quick enough, and does not know what to do with himself from discontentment; irritable disposition, takes every word ill, and becomes angry.*

§ 76.

3. FURTHER REMEDIES.—Besides the above-mentioned remedies, the following also recommend themselves in many cases: *ars., caus., cic., ipec., led., mang., merc., n-vom., plat., sil., stam., veratr.,* and among these particularly:

ARSENICUM.—*Displeasure, so that he cannot look at any one, nor listen to anything, also with weeping, especially early in the morning in bed; great vexation with inclination to blame everything, and to talk of the faults of others; inclination to be malicious and to mock; great irascibility and sensibility to insults; takes everything ill, and becomes easily angry.*

CAUSTICUM.—*Morose peevishness and discontentment, with gloomy looks and long silence; everything makes an unpleasant impression; great sensitiveness to insults, and disposition to take the least thing in bad part, especially also after a siesta, with great displeasure, violence and explosions of wrath, quarrelsomeness and dogmaticalness.*

CICUTA.—*Aversion to mankind and desire for solitude; depreciation of the world and contempt of its follies, even to hatred of human beings; indifference towards everything, with doubt of the reality of his own condition.*

IPECACUANHA.—*Quiet, morose peevishness, with inclination to treat everything with contempt; great ill-humoured dislike to converse; extremely inclined to become vexed and angry.*

LEDUM.—Morose peevishness, with repugnance to everything, and desire for solitude; discontentment with mankind, like misanthropia; inclination to anger and explosions of wrath.

MANGANUM.—*Ill-humour, displeasure, and peevish discontentment*, so that the most lively music is unable to enliven him; morose and vexed about any trifle, with wrinkling of the forehead and passion, merely from the conversation of others; exasperation, irreconcilableness and long-continued resentment towards former offenders.

MERCURIUS.—*Vexatious peevishness*, and discontentment with everything, besides dislike to conversation and joking; *mistrustful, suspicious vexation* and *morose monosyllabic humour*, with irritable unsociableness and insulting behaviour, because he looks upon all mankind as his enemies; quarrelsome contentious disposition; wrathful, spirited irritability.

NUX VOMICA.—*Quarrelsome vexation* and *sensitiveness*; great inclination to take things ill, with *fits of brawling and insulting speeches*; great inclination to blame and to reproach; looks angrily at every one who speaks to him, and as if he would strike him in the face; great vexatious violence and sudden anger; morose peevishness, wrinkling of the forehead, and folding of the arms.

PLATINA.—Morose discontentment; long-continued depression and slight anger; speaks only when he is obliged, is extremely unfriendly, laconic, and quarrelsome; repugnance to the world; very vexed and excited about the most innocent words, even so as to strike his own friends; unsympathizing and cold in the company of friends; overrates his own worth, with contempt of everybody else, and contemptuous disdainful looks.

STANNUM.—Repugnance to mankind, with dislike to talk, and discontentment with everything; *quiet peevishness, answers unwillingly and laconically*, is easily vexed, and becomes hot, wrathful, and passionate.

Besides these remedies we would still call the attention of the reader to some others, as, for example: acon; anac., lyc., natr., rhus., ruta., selen., etc., for whose and all further indications, we point to those given under the head of *Melancholy* (§ 60, 61, 62), and in the *General part* (§ 44—50).

VI.

AMOROUS MELANCHOLY, LOVE-SICKNESS,

EROTALGIA.

(Love-Madness, Erotomania)

§ 77.

1. DESCRIPTION OF THE DISEASE.—Since by *mania* we no longer understand any species of insanity and simplicity, but *phrenzy*, or *raging madness* only, there is nothing more unsuitable than the expression *Theomania* and *Erotomania* for *religious* and *amorous melancholy*, inasmuch as neither the one nor the other is necessarily connected with *mania*, but on the contrary with the most extreme *dejection*, though both, as well as not only every kind of melancholy, but even every other disease, under certain extraordinary circumstances may *pass into phrenzy*. But that which may pass into another disease, *is still in itself*, not this other disease, on this account then we have here also, as in the case of the religious melancholy, substituted *algia* for *mania*, and so designated *love-sickness* by *Erotalgia*. This melancholy consists in a passionate but honourable love of a real or only ideal object in the opposite sex, and must not be confounded with nymphomania and satyriasis, inasmuch as both the latter have their seat in the sexual organs, erotalgia, however, in the imagination. Nymphomania and satyriasis consist in a lascivious excitement and may be recognized by indecent speeches and actions, whilst the erotalgia consists *only* in an inward, enthusiastic longing and affectionate inclination to, and love for, the chosen object. Those afflicted with this melancholy are generally affectionate, and occupied only with the object of their love, of whom they speak incessantly in the most respectful, modest,

and tender terms, whilst they ascribe to it every conceivable perfection, subject themselves readily to all its humours, and, so to speak, live absorbed wholly in its contemplation. So long as they find themselves near the object of their affection, they are lively and cheerful, their look is gay and full of expression, and they feel themselves happy; when the object is withdrawn they become sorrowful, uneasy, dejected, and even lose their appetite and sleep, until the return of the person beloved fills them again with joy and hopeful love of life. Dread and hope, joy and sadness, alternately affect the minds of these unfortunate persons, and increase their torments, which, at the same time, fill them with the most profound sorrow and grief, even to the most extreme verge of despair, and may, probably, at last, impel them to commit suicide. Such patients also show all the signs of melancholy; their look is dejected, staring, directed to the earth or towards the sky; their features are disfigured by grief and pain, their sleep uneasy and broken by heavy dreams; they avoid all society and desire solitude, in order that they may indulge their thoughts and dreams undisturbed, and are capable of the most strange and remarkable actions. Sometimes a peculiar hectic fever, called by *Lorry* the erotic, which accompanies this condition, and may consume the patient in a few days, and which, in females, may easily be confounded with chlorotic fever, differing from the latter, however, in this, that in the erotic fever the face, at other times quite pallid, is immediately covered with a lively red so soon as the patient perceives the object beloved, or hears it spoken of in conversation. Generally the female sex is more subject to this disease than the male. Very often, too, this melancholy terminates fatally by the setting in of the fever above-mentioned; frequently, however, it passes into insanity, or fatuity, more rarely into mania. Still the prognosis in general is not unfavourable, when it occurs in subjects of strong vital powers, and otherwise healthy; but it is much worse where a disposition to tuberculous deposit exists, as this, in such cases, becomes rapidly developed, to an inconceivable extent, and transformed into galloping, pulmonary consumption, hurrying the patient incessantly to an early death. It is seldom, however, that this disease reaches the extent just described. Moreover, all classes and degrees of persons, from the richest to the poorest,

the highest to the lowest, civilized and uncivilized, are obnoxious to it, and all ages have recognized and mentioned this affection, and we are even furnished with its indications in every romance. Therefore nothing operates so injuriously on youth, and so conducive to the predisposition to this disease, as the vicious novel, which, for young sanguine girls, with lively glowing imaginations, is most inveterate poison.

§ 78.

2. TREATMENT.—When this melancholy has a precise living person for its object, there is no doubt, that by obtaining possession of it, that is, by marriage, when practicable, a cure may be brought about almost miraculously. But, alas! this result is not always possible; indeed the majority of cases usually occur in circumstances in which the beloved object does not reciprocate the feelings of the person prepossessed, or the union presents absolutely unconquerable difficulties. In the latter instance, to introduce another person to the patient, as advised by some, who shall obliterate all the previous impressions by their attractions, is certainly in itself a truly well-meant parental proposition, which looks extremely well on paper, but by no means so easily carried out in practice. Then, overlooking the great difficulty of finding a person, without oft repeated attempts, who shall make such an overpowering impression on the patient, and in whom, at the same time, no new obstacles exist, which might, ultimately, call forth in the patient new longings just as vain, and thus make the latter evil worse than the former: so, on the other hand, the condition of such patients is exactly of that nature, that, so long as their love fills the whole soul, they have not the least susceptibility to receive even the most attractive impressions, and when this susceptibility appears, it is always a sign that the image, in consequence of the curative power of time, is beginning to disappear of itself. Thus all attempts to produce psychical impressions are absolutely *useless*, so long as they seem *necessary*, and again absolutely *unnecessary* so soon as they may show themselves *beneficial*, i.e., actually possessing influence. The only remedy, in these cases, when time does not heal, is, therefore, a suitable medical treatment, for which, in general, we direct the reader once

more to the remedies and indications proposed in the article *Melancholy* (§ 60, 61, 62), at the same time, however, we would draw his attention particularly to: 1) ant., aur., hyos., stram., veratr.—2) cans., ign., lach., n-vom., puls., staph., sulph.—3) graph., lyc., merc., natr-m., plat., sil., the whole of which may be found applicable in suitable cases, and among which the following especially commend themselves when there is:

AMENTIA, complete: 1) hyos., stram., veratr.—2) ant., aur., lach., mere., plat., puls.

ECSTATIC LONGING, in: 1) ant., lach., puls.—2) hyos., stram., veratr.

FEVERISH, conditions, in: 1) phos-ac., staph.—2) puls.

JEALOUSY, in: 1) hyos.—2) lach., n-vom.

SORROW and GRIEF, in profound: 1) ign., phos-ac., staph.—2) aur., puls.

SORROWFULNESS and FREQUENT WEEPING: 1) aur., puls., sulph.—2) lyc., merc., natr-m., plat.

SELF-DESTRUCTION, DESIRE TO COMMIT: 1) aur., puls., sulph.—2) ant., hyos., stram.

VII.

HOME-SICKNESS.

NOSTALGIA.

§ 79.

1. DESCRIPTION OF THE DISEASE.—*Home-sickness* is nothing more than a peculiar form of *melancholia*, induced by particular causes, namely, the *attachment to home*. This disease shows itself very frequently in young sailors, soldiers, and other persons, born in mountainous countries, when they are obliged to leave the place of their birth; and, indeed, it has

been remarked that this affection appears all the more frequent and violent the more rugged, the wilder, and the more unfriendly their birth-places are. Those individuals seized by this complaint are very sorrowful and dejected; occupied only with the thoughts of their homes, and the images of their mountains and ravines, they see and hear nothing of what goes on around them, and desire solitude. If they are not allowed to return to their homes, their mind always becomes more and more gloomy, and they either relapse into confirmed mental derangement, with rambling talk and insanity, or they are attacked by hectic fever, by which they are perceptibly reduced: pains occur, in the upper part of the abdomen, with loss of appetite, rapid pulse, palpitation of the heart, sleeplessness, pale complexion, dim and weeping eyes, and, lastly, general emaciation, which sometimes ends even in death. Cases have been known where young soldiers have died on the same day in which they were refused their desired furlough. In some persons who have died of nostalgia, the autopsy has indicated traces of inflammation in the chest, or the abdominal organs; in others, purulent exudations on the surface of the cerebral membranes are stated to have been observed. Whatever form this condition may assume, and, however doubtful, in many cases, the prognosis may appear, the evil very often disappears, as if by magic, when such patients are immediately provided with an opportunity of returning home, or firmly assured that nothing shall stand in the way of their speedy return, if they will only resolve to take a little nourishment, and subject themselves to suitable treatment.

Cases are recorded where the patient himself, who, for longer than a week, had eaten scarcely anything, and never closed his eyes to sleep for a quarter of an hour, the moment in which he stepped into the carriage to commence his journey home, evidently began to improve, and felt himself almost cured when he had been but a few hours on the road. But alas! this result is not always accomplished by the total removal of the exciting cause, inasmuch as the circumstances seldom allow of so rapid and sudden a return home. Therefore it is a very estimable thing to possess suitable remedies, which may operate on this condition, and, happily, the homœopathist is not deficient in such. The majority of those introduced under the head of *Melancholy*, may be successfully given

in this disease, always according to the symptoms which are furnished by the present case. The following, however, show themselves as especially suitable, according to previous experience: 1) caps., merc., phos-ac.—2) aur., carb-an., hell., ign., magn-m., nitr-ac., sil., and those again which deserve particular consideration are:

CAPSICUM, in hectic fever, with *red cheeks*, complete sleeplessness, and frequent weeping.

MERCURIUS, when there are, great anxiousness, trembling and inquietude, especially at night, with sleeplessness; discontentment with everything, and complaining of the whole world, inclination to escape, and to run home.

PHOSPHORI ACIDUM, in great monosyllabic humour, and dislike to talk, with want of appetite; or also hectic fever, with constant inclination to sleep, and profuse sweats early in the morning.

Should these remedies not suffice, then the following also may be useful, in many cases, always according to the circumstances:

AURUM, when the conditions changes into profound melancholy, with pain in the upper part of the abdomen, and violent palpitation of the heart.

CARBO ANIMALIS, in great propensity to solitude, with *inconsolable* weeping, and sorrowful feeling of dereliction.

HELLEBORUS, in quiet, serious, reserved melancholy, with *frequent sighing and moaning*; great indifference towards everything, and aggravation of his woe at the sight of cheerful faces.

IGNATIA, in profound *inward grief*, painful longing after his companions and friends left behind; thoughtless staring at an object, and insipid watery taste of all food.

MAGNESIA MURIATICA, in frequent weeping, with feeling of loneliness and ennui.

NITRI ACIDUM, in depressed dispositions, with anxious lowness of spirits, taciturn humour, and frequent palpitation of the heart.

For all the remedies, and further information concerning the indications, vide, the treatment of *Melancholy* (§ 56—61), and the *General* instructions (§ 45—50).

VIII.

ERRATIC OR WANDERING MELANCHOLY.

PLANETALGIA.

(Melancholia Errabunda. S. Silvestris)

§ 80.

Many writers still persist in distinguishing as a peculiar kind of psychical disease that form of melancholy in which the patient does not, as in the generality of cases, sit quiet, sorrowful, and rigid, like a statue, alone in a corner, but, driven by an incredible anxiousness, finds rest nowhere, and hence, not only moves about incessantly, in bed, or from one place to another in his room, but shows also a great propensity to escape out of his house, or even to forsake the dwellings of human beings, and to wander about in the woods and fields. All these patients give vent to their inward torments, for the most part, by woeful complaints, howling and sobbing, with cries and weeping, beseeching everyone for mercy and assistance, praying frequently on account of reproaches of conscience about supposed crimes, heaping upon themselves insults, and consider themselves certainly lost for ever. In the extremity of their anxiousness they imagine themselves surrounded by enemies, ravenous animals, murderers, devils, and ghosts; their souls are tormented by every imaginable idea of misfortune, distress, everlasting and speedy punishments and disasters; every noise, every word spoken, every movement terrifies them; and when they are impelled by these torments, and not able to fly from one place to another, and to wander about in the town and country, as they like, they soon terminate their lives by suicide. As in mania, periodical paroxysms of rage appear; in this form of disease also periodical attacks of despair of the most extreme kind

occur, in which the patients rend their clothes, beat their heads against the wall, as if suffering from the attacks of the most violent pain, and then expend their rage on their own bodies, and betray, in all their gestures, an expression of the most extreme suffering, and complete disconsolateness. One may see, at the first glance, that this form so far from being self-evident, is rather only a group of symptoms, which associate themselves to every form of melancholy, to the general as well as to the particular forms, as, for example, to religious melancholy, to melancholy disgust of life, to misanthropic melancholy, etc., and thereby give these a peculiar expression. We shall not linger here any longer to consider its particular treatment, but, respecting all the symptoms which may occur in this group, and may indicate particular remedies, direct the reader to what has been said about these, and especially about *anxiousness, inquietude, desire to escape, dread, inquietude of conscience, wandering from place to place, lamenting, complaining, soliciting, praying*, etc., in the accounts of those remedies, indicated by these phenomena, in the article *Melancholy* (§ 60). The same applies in regard to the characteristics of the remedies belonging to this subject in the sections 57, 58, 59, among which we particularly recommend the following for further consideration: 1) ars., bell., bry., merc., n-vom., puls., stram.—2) calc., carb-vg., cham., cupr., dig., graph., hep., hyos., lach., veratr.—3) acon., alum., amm., anac., caus., croc., natr., nitr-ac., phosph., plat., sep.

CHAPTER II.

HYPERTHYMIÆ ; OR, EXTREME EXCITEMENT OF THE FEELINGS.

HYPERTHYMIÆ.

(SECOND GENUS OF MENTAL DISORDERS.)

§ 81.

GENERAL IDEA.—We understand by *Hyperthymia* those disorders of the emotions in which, in contradistinction to the *dysthymia*, the mind, or any of its individual impulses, in consequence of a predominant feeling, is not only depressed, but rather appears more or less in a condition of *excitement*, and which, therefore, along with the *dysthymia*, are distinguished from the disorders of the intellect in this, that in them the sphere primarily affected is always the *sensuous*, or the *emotional*, with its inclinations, and when the reason shows itself implicated, it is always in consequence of the predominant feeling, or of the disposition domineering over and exciting the whole being of the individual. All those psychical disorders belonging to this class are, to a certain extent, to be viewed as continual conditions of violent passion, which obscure and embarrass the judgment, not, however, as false perceptions which lead the feelings astray. As the most extreme and most perfect expression of this genus is represented by that form which, in more modern times, has received the special designation of *mania*, namely, *raging*, or furious madness, inasmuch as in it frequently the whole mind, with all its impulses, is excited to the most extreme passion, oppressing

the reason and self-consciousness. Whilst, in other forms, namely, in certain so-called *monomanias*, it shows itself to be excited only in regard to precise individual impulses. As, however, the term *dysthymia* includes all the forms of *melancholy*, so, also, *hyperthymia* comprehends *mania in general*, and all its individual forms; and he who is acquainted with remedies, which may be indicated in mania in general, and its different forms, he may truly dispense with particular instructions about the individual forms. Still, the same reasons prevail here also, which determined us when treating of the *dysthymia*, to repeat once more those particular forms considered by many writers as peculiar, independent diseases, and consequently we also distinguish in the following article, besides mania in general, several specially so-called MONOMANIAS BELONGING TO THIS GENUS, as, for example, FROLICSOME MADNESS (*amoenomania*), LATENT OR LURKING MADNESS (*kryptomania*, *mania sine delirio*), LASCIVIOUS MADNESS (*machlomania*, *satyriasis*, and *nymphomania*), IRRESISTIBLE PROPENSITY TO STEAL (*kleptomania*), IRRESISTIBLE PROPENSITY TO MURDER (*phonomania*), and the IRRESISTIBLE PROPENSITY TO COMMIT ARSON (*pyromania*). Respecting that which is *illogical* in this limited introduction, which, by no means embraces *all* the impulses obnoxious to any imaginable disorder, but which *merely* renders *prominent* a few of them, we have already expressed our opinion, namely, in the *first* part, when treating of the *monomanias* in general (sections 32—34), in which place the reader may convince himself that *our school* is not guilty of such an unscientific procedure, but *that school* is, which has always been opposed to Homœopathy, as the *only scientific*, and whose *pathological maxims* are to be humbly acknowledged as *infallible*. Not to *us*, therefore, but those unapproachable authorities only, can a reproach apply, when we introduce here no more and no fewer of these forms, than are given in their manuals, in order to render more easy for physicians of the old school the homœopathic treatment of those forms of disease with which they are acquainted. Concerning those forms which may otherwise occur, besides these, in nature and *practice*, depending on the disorder of particular impulses and feelings, we have furnished all possible information, in the therapeutic indications for *mania in general*, with the treatment of which, as the *type* of the whole genus, we now commence.

I.

FURIOUS MADNESS, PHRENSY,

MANIA,

(General Madness. Mania Catholica.)

§ 82.

1. DESCRIPTION OF THE DISEASE.—*Mania in general (furious madness, etc.,)* is a psychical disorder, in which the whole mind, with all, or at least several, of its impulses, through an unpleasant feeling, is excited to such fury and passion, that the *consciousness* of the patient is quite suppressed by the partially exalted *idea of his own individual moral condition or worth*, and hence arises *irrational, furious madness*. This is a condition which approaches very closely to a high degree of passion, and differs from it in this only, that the passionate individual, impelled by a precise and distinctly recognised feeling, always remains conscious of the object and purpose of his actions, whilst, in *furious madness*, the patient, swayed by an undecided, unrecognized feeling, even to the total loss of his consciousness, no longer knows what he does, and is neither cognisant of the objects, nor yet the tendency of his actions. Moreover, these patients seem to be deprived of their consciousness to a greater extent than they really are, inasmuch as they perceive external things, at the same time, however, they are constantly withheld from dwelling on them, by the power of their own imagination increased, in consequence of their feelings, and in this way are unable to recognize anything around them, not even themselves. Nearly all feel the approach of the attack, and even often predict it, and warn their friends before hand. When the attack comes on, it is at once seen that all power of the will over the feelings and impulses is arrested; the patient shouts, and breaks out into all kinds of insults and ravings; his ideas become confused; the inexhaustible flow of the feelings, sensations, and imaginations, which overwhelm him induce the most extra-

ordinary ideas and associations, every one of which is expressed in his movable features; all conception of time and space, of things and their properties, become a mass of confusion, and the least impression, the slightest word, the least movement or noise causes him to lose all self-control, and impels him to commit the most extravagant actions, and to relapse into the most frightful fury and rage. Hence, the actions of such patients are almost always *destructive*; we see them spitting at, and striking those around them, biting, tearing their clothes into pieces, breaking the windows, and destroying everything within their reach, even attacking people with knives, or other murderous weapons, in order to kill, or, at least, to do them bodily harm. Everything that approaches them makes them angry and furious, and if they are opposed, they use force, and exhibit, frequently, the most unheard of powers, against which, often, a number of men have no chance, with all their combined strength. Sometimes, however, under present difficulties, which oppose the carrying out of their impulses, they resort to cunning, but then often permit their fury to break out very suddenly. In some cases, also, there appears in the place of this destructive madness, an insane wantonness; the patients laugh, joke, hop about, dance, perform absurd tricks, and gay and lively gestures, whilst, in the former case, they often bellow, shout, insult, quarrel, are noisy, howl, run, roll about on the ground, and even in their own faeces. Generally, also, the moral character of these unfortunate persons is remarkably altered; all feeling of right and wrong, shame and propriety, has totally disappeared, and persons formerly the most modest, often become the most indecent, and use the most lewd and shameless expressions, and commit the most immodest actions. Such patients, generally, become extremely emaciated; their features become changed, and their expression assumes a peculiar character; their complexion is either very pale or very red, their hair ragged, their eyes red and staring, the head erect, their look wild and unsettled, their hands clenched, their voice powerful and threatening. In all, the muscular power is developed to an inconceivable extent, so that they are not wearied by any kind of labour, or by long walking; many feel themselves as if consumed by an internal fire, and wish to strip themselves naked, or to throw themselves into the water; cleanliness is a

thing perfectly unknown to them; the majority carelessly allow their fæces and urine to escape into the bed and on to their clothes. Their appetite is, for the most part, very changeable; many are voracious, others will not eat anything; some swallow their own excrements. Besides this, they are very irritable, extremely sensitive, and disposed to take things in bad part; cunning, lying, shameless, quarrelsome, discontented with everybody, loquacious, and fond of shouting.

§ 83.

2. CAUSES.—It is not subject to any doubt, that in the generation of this psychical disorder, cosmical and terrene causes, seasons, climate, popular customs, etc. also play an important part; but alas, there is, as yet, very little positive information on this point, determined by observation. The majority of German physicians think mania most frequent in the months of March, April, and May, whilst nearly all the French physicians declare it most observable in the months of June, July, and August, with which assertion we also, from our own experience, in Paris at least, must agree. The hotter the summer, the more frequently do cases of madness occur here, and certainly the majority of them in the hottest days. Whether or not the dwellings (in attics) of those classes, in which the majority of cases occur (waiters, maid servants, artisans, etc.) contribute much, we will not take upon us the risk of deciding; but it is a remarkable fact, however, that the constantly preponderating majority of maniacs in the private and public Parisian asylums consists of the lowest classes of the people. Respecting the preference of mania to the one or the other sex, we must agree with those who give the balance in favour of the female; and as to the age, it is not subject to the least doubt, according to all previous observations, that it reaches its culminating point, most frequently, in the youthful age of manhood, from the twentieth to the thirtieth year, and increases, to a certain extent, up to the fortieth, whilst, after this period, the frequency is again perceptibly diminished, although cases, yet very rare, have been noticed in children, up to the age of puberty, and which, also, have been observed in aged persons, more than sixty years old. In regard to *temperament*, the

choleric chiefly in men, the sanguine mostly in women, appear to furnish a predisposing circumstance. Among the different *trades* and occupations, many writers bring forward particularly mercantile and military classes, shopkeepers, especially tobacconists, public prostitutes, and young men occupied with mathematical studies, as furnishing more especially patients of this kind; at all events, however, the lower classes appear to preponderate over the others by a great deal, particularly that of country people, servants, artizans, day-labourers, etc. Further, a certain *hereditary* predisposition must, by no means, be overlooked, although it appears indeed to be much less important than many writers pretend to believe. Especially the so-called remote or *exciting* causes, however, deserve more serious consideration. And, doubtless, the most prominent of these are spirituous liquors, and the abuse of certain medicines, as, for instance, the berries of the belladonna, the stramonium, the hyoscyamus niger, etc., which plants the physicians of the old school allow their asthmatical patients to smoke, as quite innocent things; further, tobacco itself, as, also, the use of opium, and similar narcotic substances, adulterated beer and wines, etc. All debilitating influences also deserve mention, as, for example, sudden excessive loss of blood, sexual excesses, periods of parturition following one another too quickly, too long-continued suckling, violent, exhausting diseases, which depress the mental activities, as, for example, typhoid fevers, continual congestions of the brain, chronic cerebral inflammations, violent blows or concussions of the head, the operation of the sun's heat, or the heat from the stove when powerful, etc. An equally great influence is exercised by the suppression of all customary secretions, sudden stoppage of the catamenia, or hemorrhoidal discharges, suppressed cutaneous secretions, especially, however, *repressed herpes and eruptions*. Even absolute *sexual continence* may, in young widowers and widows, endowed with great physical energy, especially when they have been accustomed to exercise frequently the genital function, very easily induce mania. In tubercular diseases of the lungs also, and in chronic diseases of the heart, this psychical disorder has been known to appear, as well as after violent nervous excitement, particularly from *tickling the soles of the feet*, or from a splinter having penetrated them, or from strong odours in very sensitive persons.

Lastly, mania is, besides, very frequently a psychical disorder, which is observed as an ultimate termination of epilepsy, of different forms of melancholy, of hypochondriasis and insanity, and helps to complicate these forms, which has induced some writers to accept a mass of forms that only render the review of the whole more difficult, as, for example, *melancholia maniaca*, *hypochondria maniaca*, etc., or *mania melancholica*, *hypochondriaca*, *epileptica*, *mania moria*, etc., and which, if we desired, might be multiplied without end. In regard to the *internal* causes, pathological anatomy has not, as yet, in previous autopsies furnished any positive certain result.

§ 84.

3. COURSE, TERMINATION, PROGNOSIS.—When mania is not the termination, as sometimes happens, of some form of melancholia, it appears independently, it may break out suddenly, or be announced by precursors of longer or shorter duration. In the latter case we see often, for a period of several months, a great mobility, immoderate irritability, and a remarkable eccentricity in the whole behaviour and character of the patient, sometimes with excitement of the genital and the whole nervous system, great volubility of speech, and an inquietude, which prevents the patient from remaining in one place; they easily become angry and passionate, make ridiculous purchases, are sorrowful or extravagant, busy or idle, and commit extraordinary irregular actions, till at last, all at once, complete madness breaks out in all its force, and before any one perceives it. Some patients also, relapse a few hours, days or months before the outbreak of the disease, into a kind of dull stupefaction, during which they remain immovable in one place, so that they must be dressed and undressed, washed and fed, like little children; whilst others again experience an insufferable heat in the intestines, which ascends from the abdomen towards the head, or such a headache, that they dash their heads furiously against the wall. When the disease is confirmed it may then assume either an acute, chronic, continuous, intermittent, periodical, complicated, or simple form. The acute form is, for the most part, uniform and continuous; the chronic, on the other hand, shows always few or many distinct remissions, and even perfectly lucid inter-

vals, in which the patients are not only conscious of their condition, but also return to their customary ideas and occupations. Should the disease have remained sometime at its height, then usually a sort of prostration appears, with remission of the most violent attacks, this is followed by sleep, which, however, is, at the beginning, disturbed, and full of dreams. When mania is intermittent only, without showing perfectly lucid intervals, the patients then are generally quiet and gloomy, as if sunk in deep meditation, and before one would think it, the disease breaks out afresh. Sometimes the attacks are renewed in this manner every day, whilst others belong to the tertian or quartan type; others return only at intervals of a week, of a month, or of a year; always after they have been induced either by the same influences which caused the first attack, or by other fresh exciting causes. Mania is generally complicated, with numerous illusions of the senses and imagination, depending on the feelings and sensations of the patient, which only confuse the ideas of the patient the more, draw him into conversation with invisible, and into contention with imaginary beings, and often irritate him to the most extreme fury and wrath. Should mania not be cured after a longer series of attacks, its *ultimate termination* is generally a transition into general amentia or fatuity, and very often also chronic eruptions, epilepsy, hysteric conditions, chorea, scorbutic affections, paralysis, organic affections of the brain, and other diseases of important organs appear as complications.

Lastly, respecting the *prognosis* of mania, it may be viewed as not absolutely unfavourable in cases of recent occurrence, and which are not continually under the influence of some exciting cause; indeed, in the majority of cases, mania may, under such circumstances, by appropriate treatment result in perfect health. Frequently, even in cases which have lasted for years, which, however, have not their foundation in organic affections, or otherwise incurable diseases, unexpected and lasting health succeeds. Only in cases where the disease has either lasted a long time already, or has brought on incurable organic changes, or has passed into amentia or fatuity, is the prognosis bad, and must be viewed as almost absolutely unfavourable. In general paralysis also, simultaneous epilepsy, distinct intermission of the paroxysms, hereditary predisposition,

the continuance of injurious habits, as, onanism, and drunkenness, or in incurable organic structural defects, there is, for the most part, no longer any hope of a thorough cure. Notwithstanding this, however, the physician never dare give up this hope, so long as the present phenomena do not indicate, with precision, such an organic affection of the brain, which, according to all previous experience, makes a return to its regular, normal, psychical functions impossible. Such a condition, however, may be diagnosed with the most perfect certainty, where, after the brain has been violently affected, *paralytic* symptoms appear, as, for instance, trembling of the hands, unsteady gait, tremulous tongue, and indistinct speech, angular distorted pupils, not alike in both eyes, paralytic weakness of the sphincter, muscle of the anus, and of the bladder, etc. Maniacs of this kind generally die in the course of the same year in which these phenomena first showed themselves.

§ 85.

4. TREATMENT.—We pass over the various compulsory means, which have been proposed, in order to control mad patients, because they are universally known, and we have nothing further to add, than the advice, never to use them, excepting in the most extreme cases, i.e., to adopt them only when nothing better can be applied. Then here also is fury and phrensy a kind of reactional effort of the individual on his excited feelings, and if it were possible to allow maniacs always to exhaust their fury, without hindering them in the least, perhaps, in many cases, the cure would follow more easily and rapidly. If, therefore, they are noisy and raving, without hurting any one, leave them entirely to themselves, and should compulsory measures be necessary, always choose those which permit of most freedom of motion and action, and merely remove all risk of danger. Frequently, also, when constraint has once been adopted, the mere threat of having again recourse to it in all subsequent cases, taking it for granted that the threat is carried into execution, is often, in itself, sufficient. At all events, such patients must be strictly secluded from all others, then, however, treated mildly and gently, yet with seriousness, but never with absolute and evident opposi-

tion, because, owing to their immoderate irritability, any contradiction readily excites them, and puts them beside themselves. Whenever practicable, then, give way to their wishes, and, before all things, let them see that, in all the apparently unpleasant arrangements nothing but their own good, and their more rapid cure, is, at all times, the desired object. What has been said respecting the application of fright, and in this sense also, of sudden immersion into cold water, is justly held to be sometimes an excellent remedy, and based on psychical and therapeutic grounds, especially in those cases where mania has arisen from sudden impressions; the action is here truly homœopathic, when applied during the paroxysm; this means, however, is, in itself, much too heroic in regard to its dose, that we could advise its adoption so absolutely, and without further consideration. On the contrary, however, we have seen in very violent cases, sometimes, real benefit obtained from the application of *tinct. camph.* Owing to the great resemblance of the paroxysms of mania, with those of certain neuroses, as, for example, epilepsy, epileptic fits in hysteric subjects, etc., in which we often proved the action of camphor, the idea occurred to us years ago, of trying its effect in the same manner in the paroxysms of phrensy, and the result has, indeed, in some cases, justified our expectation, inasmuch as the paroxysms immediately abated in their violence. We use, for this purpose, always, the mother tincture, a little of which, rubbed under the nose of the patient every quarter or every half-hour, until the attacks abated, and the patient becomes quieter. The open air, also, does the majority of patients of this kind a deal of good, but, alas! their stay there, which, at the same time, might always be combined with seclusion, owing to the great sensitiveness, which they generally show to the least light and the slightest noise, is not always allowable, and one is, for the most part, obliged to shut them up in dark cells. In the meanwhile, the enjoyment of the open air, as frequently as possible, by all those who are not greatly excited by the influence of light and noise, should never be lost sight of. The use of baths in mania, about which the physicians of the old school have made so much stir, is absolutely unnecessary in homœopathic treatment, as, happily, we have better and more direct means at our command, whose

favourable action the baths would only prevent. We introduce, in the subsequent sections, the most important of these remedies, according to the order of their more extended or limited circle of action in respect to this subject, with an account of their indications, and conclude with furnishing some particular hints respecting those remedies, which are associated more especially with those indications furnished by the exciting causes, the peculiar symptoms of each case, and the occasional concomitant affections.

§ 86.

5. MOST SUITABLE REMEDIES.—Of those remedies most frequently indicated, in mania, by their peculiar actions, the following, most indisputably, according to previous experience, first deserve mention : bell., canth., hyos., stram., veratr., and among these again will be found especially useful :

BELLADONNA, when there are present, *extreme sensitiveness of all the senses* ; obstinate irritability, with howling, sobbing, and aggravation of the symptoms by kind words ; quarrelsomeness and disposition to insult others in cold blood ; cursing, with staring looks ; *mania*, with barking, growling, grinding of the teeth, convulsions, burning heat, staring eyes, great cunning, noisiness, raging, and acts of violence ; inclination to bite, to spit, to strike, to tear everything into pieces, to lay hold of people by the hair of the head, and to throw stones ; lascivious loquacity ; insane extravagance and great gaiety ; singing, whistling, and trilling ; mad laughter ; *visions of a friendly or of a frightful kind*, of beautiful lovely images, insects, dogs, oxen, soldiers, wolves, bats, ghosts, and devils.

CANTHARIS ; great anxiousness and fear, which prevent him resting anywhere ; running about as if insane, or consumed by internal fire ; dejection, irritability, discontentment, and inclination to romp and make a noise ; *paroxysms of mania*, as in hydrophobia ; maniacal paroxysms, with convulsions, and renewal of the fits by touching the throat, and at the sight of fluids ; wandering talk ; loss of reason ; illusions of the imagination and the senses, especially at night ; illusions of feeling, and especially of the hearing.

HYOSCYAMUS ; extraordinary gaiety ; feeling of false strength

and liveliness; great *loquacity*, with senseless speeches; inclination to tell everything, and that which a wise man would keep a secret all his life; senseless laughter; insulting quarrelsomeness, and noisiness; *jealousy*; inclination to reproach others, and to complain of not having had justice done him; inclination to offend others, and to instigate them to quarrel; he uses violence; and strikes people, attacks others with knives, and wishes to murder those who approach him; sings love-songs and street ballads; *he strips himself naked*, and runs far and wide; he stumbles against everything, with open eyes and wild looks; paroxysms of mania, with solemn gestures, at the time being dressed indecently; furious shouts, with violent gesticulations, burning heats and difficulty of breathing; *excessive fury*, with ungovernable, unheard of exhibitions of strength; passes days and nights in the most extreme fury, naked, and accompanied by cries; thousands of imaginary images before the soul.

STRAMONIUM; senseless contention; *paroxysms of ungovernable fury, with exhibition of great strength*; attempts to get at people in order to strike and seize hold of them; strikes everyone around him, accompanied by frightful cries; great inclination to bite and to tear everything into pieces with the teeth, even his own limbs; tries to murder himself and others; *alternate convulsions and mania*, with such severe spasms, that he can scarcely be held, and inclination to bite and to strike; *rapid change from laughing, weeping, and singing*; *loud laughter*, with alternate sighing and vexation; great joyfulness, with extraordinary gestures, and foolish loquacity; *shouting*, till he is hoarse and speechless; lasciviousness, with lewd singing and talking; *great loquacity*, alternately with furious, loud laughter, or with movements, as if spinning; kneeling posture, with starting on the slightest touch, accompanied by cries and wild looks; *jumping out of bed at night*, with cries that the disease is going to break out in his head; senseless gestures, dancing, singing, and laughter; *frightful visions of ghosts, dogs, cats, rabbits, and other animal forms, all of which appear to come sideways out of the earth, and make him tremble from dread and fright*; numerous visions; constant alternation of ridiculous tricks, and sorrowful gestures; senseless running about, several days occupied with thousands of pleasant ideas and fancies; senseless complaining that a dog is tearing his breast.

VERATRUM; irascibility, with furious reproaches and desire to criticise the faults of others, and to blame; immoderate sensibility and irritability; insane extravagance and gaiety; *loquacity, laughing, singing, and trilling*; fury, with great bodily heat; *furious madness*, with inclination to escape; insulting and cursing the whole night, with frequent noisiness and raving, headache, stupidity, and ptyalism; stamping with the feet, with loss of appetite; tears his clothes, and is obstinately silent; bites his shoes in pieces, and swallows the pieces; swallows his own fæces; no longer recognizes his own relations; furious delirium; *fits of shouting, with senseless running about*, accompanied by anxiousness, and blueness of the face, or with paleness of the face and dread,

§ 87.

REMEDIES NEXT MOST SUITABLE.—Besides the remedies just mentioned, the following also commend themselves as not less important means in many cases: 2) agar., ars., cann., croc., cupr., kal., lach., lyc., op., phosph., phos-ac., sec., and more particularly:

AGARICUS, when the following occur; fury, as if intoxicated, with daring and revengeful intentions; threatening, dangerous, injurious fury, directed even against himself; enthusiastic fancies, ecstasy, prophesying, and versification.

ARSENICUM; great irascibility, and sensitive irritability; inclination to censure and to reproach others with their faults; extreme sensitiveness of the senses to noise, light, and conversation; irritability and wrath; fury, and wrath, and despair, on experiencing the least pain; fury, with inclination to escape, and necessity of being bound down.

CANNABIS; displeasure; violent irritability, and furious wrath on the least occasion; mad gaiety, as if intoxicated; furious insanity, with inclination to spit at people in the face.

CROCUS; furious wrath, with explosions of anger and quarrelling; *remarkable alternation of the most opposite states of mind*; violent change of paroxysms of fury, and immoderate tenderness; now wrath and fury towards others, now inclination to embrace them; now great tenderness and joyousness, now desire to bite; *mad gaiety and extravagance*, with paleness of the face, headache, and obscuration of sight; *great*

inclination to laugh and joke ; mad laughing and singing ; restriction of the free will.

CUPRUM ; immoderate excitement, ecstasy, and furious laughter ; furious paroxysms, with inclination to escape ; gay singing ; spits at people in the face, and then laughs at it ; morose mischievous fury ; *frequent paroxysms of fury*, with inclination to bite, wild looks, disconnected talking, red, inflamed eyes, strong, full, rapid pulse, and continual profuse sweat.

KALI CARBONICUM ; great irascibility and contradiction with himself ; he desires and demands impetuously, and flies into a rage when everything does not go exactly as he wishes ; great inclination to anger and wrath ; wrathful fury, early in the morning, in bed, with grinding of the teeth.

LACHESIS ; great inclination to censure, reproach, and to criticise the faults of others ; quarrelsomeness, dogmaticalness, and inclination to contradict ; impetuous demands ; wrath and violence, even without occasion ; the slightest touch puts him in a fury ; *malice and mischief* ; wounds others in an artful manner, and all his thoughts run upon injuring others ; extreme excitement, ecstasy, and extraordinary talkativeness.

LYCOPodium ; irritability and great sensitiveness ; obstinacy and stubbornness, with inclination to wrath and explosions of anger ; beside himself with wrath on the slightest occasion ; quarrels in his thoughts with absent persons ; wrathful fury towards himself and others ; senseless fury, showing itself in envy, reproaches, assumption, imperiousness and jealousy, with insulting, cursing, and actual attacks on those offended ; mad gaiety and extravagance ; whistling and trilling ; great inclination to laugh, even at serious things.

OPium ; courage, intrepidity, contempt of death and daring humour ; senseless joyousness, with amorous singing, laughing and tricks, then *ungovernable fury*, succeeded by sorrowfulness and tearfulness, terminating in somnolency ; weakness of the will ; shamelessness and want of tender feeling ; temerarious spirit ; cruelty ; senseless fury, with distortion of the mouth ; furious delirium, with red face, sparkling eyes, and great mobility ; mad fury, with shouting, threatening, rolling about on the ground, protruding inflamed eyes, swelling of the head and face, blue, bloated lips, and inability to recognize his own relations ; *frightful visions* of mice, scorpions,

ghosts, devils, masks, combatants, etc.; alternate fury and dread.

PHOSPHORUS; great irritability and extreme nervous excitement; vexatious irascibility, and violent bursts of passion on the least occasion; involuntary laughter; senseless want of shame, she undresses herself, and will go about naked.

PHOSPHORI ACIDUM; immoderate gaiety and joyousness; great liveliness; furious senseless dancing several days, without lying down before night.

SECALE; furious delirium, followed by vomiting, and profound, prolonged sleep; insanity, with violence, senseless actions, and contempt of his own relations; fury, with inclination to drown himself; inclination to be noisy, outrageous, and to bite, obliging one to bind him down.

§ 88.

7. **RARER REMEDIES**.—Besides those remedies already proposed, the following also, will always be found extremely useful in certain cases: 3) *acon.*, *anac.*, *camph.*, *con.*, *merc.*, *mosch.*, *natr.*, *natr-m.*, *nitr-ac.*, *n-vom.*, *plat.*, *plumb.*, *tart.*, and more particularly:

ACONITUM, when the following occur; delirium, with inclination to escape; furious delirium; stubbornness and quarrelsomeness; bold speech, with lively eyes; inclination to run about, with busy looks.

ANACARDIUM; sensitiveness, passion, and inclination to contradict; wrathful fury, and acts of violence on the slightest quarrel; hard-heartedness, cruelty, wickedness, ungodliness, inhumanity; laughs at serious things, and is serious on ridiculous matters; feeling as if the will were directed by that of another person.

CAMPHORA; delirium; senseless talking and acting; senseless fury, with foaming at the mouth.

CONIUM; irritability and irascibility; great repugnance to the conversation of others, so that one would like to seize and ill-treat them.

MERCURIUS; wrathful vexation, displeasure and suspicion, with inclination to offend others, and to consider them his enemies; wrathful and daring; hasty speech; fury, with

inclination to tear everything into pieces ; aversion to fluids, and severe oppression of the chest.

MOSCHUS ; violent, ungovernable desire to quarrel, so that the mouth becomes dry, the lips blue, the face deadly pale, and the eyes fixed and staring ; now inclination to quarrel, now desire to run about ; bursts suddenly into a passion, knows not what to do with himself for fury, and does not rest until he has broken something.

NATRUM CARBONICUM ; great irritability and wrath ; inclination to strike and to bully, with inability to bear contradiction ; beside himself with fury at the least trifle, so that he speaks with the greatest violence, until quite exhausted.

NATRUM MURIATICUM ; malice and wrath, with passion ; bursts of passion about trifles ; hatred towards former offenders ; dancing, singing, and senseless laughter about things that are not at all ridiculous.

NITRI ACIDUM ; violence and quarrelsomeness ; wrath and insults ; attacks of fury, with despair ; insulting and abuse ; stubborn illwill.

NUX VOMICA : wrath and quarrelsomeness ; great inclination to blame and to reproach ; jealous abuse, with indecent speeches, contention, reproaching, howling, and shouting ; bursts of passion and wrath ; looks at every one who addresses him maliciously, as if he would strike him in the face ; quarrelsomeness, even to acts of violence ; great malice and mischief.

PLATINA : discontentment with the whole world ; great wrathful irritability, quarrelsomeness, and dislike to talk ; great excitement, with inclination to come to blows with his friends, and to be enraged with himself.

PLUMBUM ; furious delirium, with strange looks, violent cries, and general convulsions ; senseless fury at night, with painful swollen eyes, shy looks, slimy taste in the mouth, and swelling of the abdomen and loins, with pain on touching the part.

TARTARUS ; gaiety and fury ; senseless fury and phrensy, with inclination to suicide.

§ 89.

8. INDICATIONS ACCORDING TO THE SYMPTOMS.—In general

the following will always be found useful in *mania* and furious madness :

ALTERNATE states of mind, with : 1) bell., croc., lach., stram.—2) acon., ars., hyos., lyc., merc., natr-m., veratr.

AMOROUSNESS, with : bell., hyos., stram., veratr.

AUDACITY, with : acon., agar., merc.

BABBLING : 1) hyos., stram.—2) bell., canth., veratr.—3) ars., croc., lach., natr.

BITE, DESIRE TO, with : 1) bell., canth., stram., veratr.—2) cupr., sec.

CENSURE, DESIRE TO, with : 1) ars., lach., veratr.—2) chin., merc., natr-m., n-vom.—3) acon., alum., bell., hyos., lyc.

CONCEAL himself, inclination to, with : ars., bell., cupr., hyos., stram.

CRUELTY, with : anac., croc., n-vom.

CURSING, with : anac., lyc., nitr-ac., n-vom., puls., veratr.

DANCING, DESIRE TO, with : 1) bell., cic., hyos., stram.—2) acon., con., natr-m., phos-ac., plat.

DELIRIUM, wandering talk, with : 1) bell., hyos., op., stram., veratr.—2) acon., ars., canth., cupr., lach., n-vom., sec., sulph., tart.—3) ant., bry., camph., cham., chin., con., kal., plumb., puls.

DREAD, with : 1) bell., hyos., op., veratr.—2) anac., ars., lach., phosph.

ESCAPE, desire to, and to run about, with : 1) bell., hyos., stram., veratr.—2) acon., ars., cupr., lach., n-vom., puls.

FURY, noisiness and raving, with : 1) bell., canth., hyos., stram., veratr.—2) agar., ars., cann., croc., lyc., merc., op., sec.—3) acon., con., cupr., kal., lach., nitr-ac., phosph., plumb., tart.

GAIETY and extravagance : 1) bell., croc., stram.—2) acon., cupr., hyos., lach., lyc., veratr.—3) natr-m., op., phosph., phos-ac., zinc.

GESTICULATIONS, with : hyos., n-vom., stram.

GESTURES, makes, vide the indications under *Insanity*.

HATRED, with : agar., anac., lach., natr-m., nitr-ac., phosph.

HALLUCINATIONS, with : 1) bell., hyos., op., stram.—2) ars., lach., merc., veratr.

IMAGINATION, ILLUSIONS OF THE, vide *Hallucinations*.

INSULTS, affronts, abuse, with : 1) bell., hyos., stram., veratr.—2) anac., lyc., nitr-ac., n-vom., puls., veratr.

JEALOUSY, with : hyos., lach., n-vom., puls.

LASCIVIOUSNESS, with : 1) bell., canth., hyos., stram.—
2) lach., phosph., veratr., zinc.

LAUGHING, with : 1) bell., croc., hyos., phosph., stram.—
2) anac., natr-m., plat., veratr.—3) cupr., lach., op.

MALICE, with : 1) bell., hyos., op., stram., veratr.—2)
agar., anac., ars., cann., chin., cocc., cupr., hep., merc., natr.,
plat., sec., zinc.

MISANTHROPY : ars., cic., natr-m., nitr-ac., phosph.

MURDER, DESIRE TO, with : 1) hyos., stram.—2) ars., chin.,
hep., lach., stram.—3) agar., anac., bell., cupr., merc., n-
vom., op.

PASSION, bursts of, violence, with : 1) bell., stram.—2)
anac., hep., croc., lyc., merc., natr-m., n-vom., phosph., phos-
ac., plat.

PRIDE and haughtiness, with : 1) hyos., stram., veratr.—
2) chin., cupr., lach., lyc., plat., phosph.

QUARRELSOMENESS, with : 1) bell., lach., lyc., n-vom., veratr.
—2) ars., croc., hyos., merc.—3) anac., canth., natr-m., nitr-
ac., plat., stram.

SHAMELESSNESS, with : 1) hyos., stram., veratr.—2) n-vom.,
op., phosph.

SHOUTING, with : 1) bell., cupr., hyos., veratr.—2) ars.,
canth., croc., merc., n-vom., plat., stram.

SINGING, with : 1) bell., hyos., stram., veratr.—2) croc.,
cupr., natr-m., op., phosph., plat.

SPITTING, with : 1) ars., bell., cupr., hyos., merc., stram.

STRIKING at others, with : 1) bell., canth., hyos., stram.—
2) lyc., natr., n-vom., plat.

SUICIDE, DESIRE TO COMMIT, with : 1) ars., bell., hyos., n-
vom., stram., veratr.

SUSPICION, mistrust, with : 1) bell., cupr., hyos., op.—
2) anac., lach., lyc., merc., n-vom.

TEARING everything INTO PIECES : bell., stram., veratr.

VIOLENCE, ACTS OF, active fury : 1) bell., hyos., stram.—
2) anac., chin., con., hep., lach., lyc., mosch., n-vom., plat.

VISIONS, with : 1) bell., hyos., op., stram.—2) bell., hep.,
kal., natr., nitr-ac., n-vom., phosph., puls., sulph.—3) ars.,
cic., lach., merc., phos-ac., plat., veratr.

WEEPING, with : 1) acon., bell., lyc., natr-m.—2) ars., n-
vom., stram., veratr.

§ 90.

9. INDICATIONS ACCORDING TO THE CAUSES AND CIRCUMSTANCES.—In accordance with these indications the following will always prove of great service in *mania*, or *furious madness* :

AMBITION, from mortified : 1) cupr., hyos., lach., lyc., phosph., stram., veratr.

CONSCIENCE, reproaches of, errors, etc., from : 1) bell., hyos., stram., veratr.—2) ars., lach., merc., op., plat., puls., sulph.

CONTINENCE, from, contrary to habit : 1) bell., canth., con., hyos., stram., veratr.—2) lach., phosph., zinc.

DEMONOMANIA, in, when it passes into mania : 1) bell., hyos., op., plat.—2) anac., ars., kal., lach., puls., stram., sulph., veratr.

DYSMENORRHOEA, in : 1) cupr., plat., stram., veratr.—2) acon., ars., bell., con., lyc., merc., natr-m., phosph., puls.

EARLY IN THE MORNING, when aggravation appears : 1) n-vom., veratr.—2) acon., ars., croc., stram., sulph.—3) kal., natr., natr-m., nitr-ac., phosph.

ENTHUSIASM, as a cause : agar., lach., op.

EPILEPSY, after, or in alternation with : 1) bell., hyos., op., stram.—2) ars., cupr., lach., merc.—3) con., natr-m., nitr-ac., plumb.

ERUPTIONS, from suppressed : 1) bell., stram.—2) ars., cupr., lach., merc., phosph.—3) bry., lyc., phos-ac., puls., rhus.

EVENING, when the paroxysms ensue in the : 1) bell., hyos., lach.—2) acon., anac., ars., lach., merc., nitr-ac., phosph., plat., puls., zinc.

FANTASTIC visionaries in, when this conceit passes into mania : 1) bell., hyos., op., stram.—2) ars., lach., merc., plat., veratr.

FORTUNE, LOSS OF, from : 1) anac., lach., phosph.—2) bell., hyos., stram., veratr.

HÆMORRHAGE, from suppressed : 1) bell., stram., veratr.—2) acon., cupr., lach., lyc., op., phosph., plat., sec.

HYPOCHONDRIASIS, in : 1) bell., veratr.—2) ars., cupr., lach., lyc., merc., phosph., plumb.

INTEMPERANCE, from, and feasting : ars., bell., cupr., lach., lyc., merc., veratr.

JEALOUSY, from, as a cause : hyos., lach., n-vom., puls.

LOVE, UNHAPPY, from : 1) hyos., stram., veratr.—2) lach., n-vom., puls., sulph.—3) lyc., merc., natr-m., plat.

MASTURBATION, as a cause : bell., canth., merc., phosph.

MELANCHOLIA, after, or as the result of : 1) bell., lach., veratr.—2) ars., con., hyos., lyc., merc., n-vom., phosph., stram.

MUSIC, aggravates, when : acon., lyc., n-vom., phosph.

NARCOTIC SUBSTANCES, abuse of : 1) bell., lach., n-vom.—2) ars., hyos., lyc., natr-m., stram.

NIGHT, AT, when the attacks occur : 1) bell., hyos., veratr.—2) acon., ars., merc., phosph., puls.—3) con., lyc., natr., natr-m., nitr-ac., plumb.

PARTURIENT women, in : 1) canth., plat., stram., veratr.—2) natr-m., phosph., puls.

PREGNANT FEMALES : bell., lach., merc., plat., puls., stram., veratr.

RELIGIOUS causes, from : 1) bell., hyos., lach., stram.—2) ars., con., croc., lyc., merc., n-vom., veratr.

SEXUAL EXCESSES, from : 1) bell., canth., hyos., stram., veratr.—2) lach., merc., phosph., plat.

SPIRITUOUS LIQUORS, from abuse of : 1) bell., op., stram.—2) acon., ars., hyos., lach., merc., n-vom.

SUN-STROKE, after a : 1) bell., hyos.—2) acon., agar., lach., op.

§ 91.

10. CONCOMITANT SYMPTOMS AS INDICATIONS.—In accordance with these physical concomitant signs, the following remedies will always prove themselves especially useful in *furious madness*.

ABDOMEN, HEAT OF, with : ars., bell., canth., lach., n-vom., phosph., phos-ac., sec., veratr.

AIR, open, aversion to the : 1) bell., stram., veratr.—2) con., lach., lyc., merc., natr., natr-m., nitr-ac., n-vom., puls.

BILIOUS condition, with : 1) acon., bell., canth., merc., n-vom., puls., sec.

BRAINS, AFFECTIONS OF, organic, with : acon., bell., canth., hyos., lach., merc.

COLDNESS of the body : 1) canth., cupr., stram., veratr.—2) ars., lyc., natr-m., n-vom., puls.

CONVULSIONS, with : 1) bell., cupr., hyos., n-vom., op., stram.—2) ars., lach., merc., veratr.

CONVULSIONS, EPILEPTIC, as a complication : bell., cupr., hyos., n-vom., op., plumb.

EMACIATION, with : 1) ars., cupr., lach., lyc., n-vom., veratr.—2) anac., natr-m., phosph., phos-ac., puls.

FACE, BLOATEDNESS OF THE : 1) bell., canth., hyos., op., stram., veratr.—2) acon., lach., lyc., merc., n-vom., phosph., puls., tart.

FACE, BLUENESS OF THE : 1) bell., cupr., hyos., op., veratr.—2) acon., ars., con., lach., merc., puls.

FACE, DISTORTION OF THE : ars., bell., lach., n-vom., sec., stram., veratr.

FACE, HEAT OF THE : 1) bell., op., veratr.—2) acon., kal., lach., lyc., merc., puls.

FACE, PALENESS OF THE : anac., ars., croc., merc., phosph., puls., veratr.

FACE, REDNESS OF THE, with : 1) bell., cupr., hyos., op., stram., veratr.—2) acon., ars., lyc., merc., n-vom., plat., puls.

FACE, SUNKEN : ars., canth., cupr., lach., n-vom., phosph., sec., veratr.

FACE, YELLOWNESS OF THE : 1) canth., veratr.—2) acon., lach., lyc., merc., n-vom., phosph., puls.

FEVER (heat) : 1) bell., hyos.—2) acon., ars., lyc., merc., n-vom., phosph., puls., stram.

GASTRIC affections : 1) acon., bell., cupr., lach., lyc., merc., n-vom., phosph., puls., sec., tart.

HEADACHE, with : 1) bell., veratr.—2) ars., croc., lyc., natr-m., puls.

HEAD, CONGESTION OF THE : 1) bell., hyos., op., stram., veratr.—2) acon., lach., n-vom., phosph.

HEART AFFECTIONS, with : 1) acon., bell., lach., merc., n-vom., op., veratr.—2) ars., lyc., phosph.

HYSTERIC concomitant affections : n-vom., stram., veratr.

LIGHT, AVERSION TO, when bright light renews the attacks : 1) bell., hyos., stram.—2) acon., ars., merc., n-vom., phosph., puls.

MOUTH, DISTORTION OF THE, with : 1) bell., op., stram.—
2) lach., lyc., merc., n-vom.

MOUTH, FOAM BEFORE THE, with : bell., hyos., stram.—
2) canth., cupr., sec., veratr.

PARALYSIS, with : 1) bell., hyos., op., stram.—2) lach., lyc.,
natr-m., n-vom., phosph., plumb., sec.

PHARYNX, SPASM OF THE, with : 1) bell., canth., hyos.,
stram.—2) lach., n-vom., veratr.

SCORBUTUS, as a complication : 1) bell., cupr.—2) ars., merc.,
natr-m., n-vom., phos-ac.

SKIN, DRYNESS OF THE, with : 1) bell., hyos., op., veratr.—
2) acon., ars., kal., lach., lyc., merc., n-vom., plat., plumb.,
puls.

ST. VITUS' DANCE, as a complication : 1) bell., hyos.,
stram.—2) ars., cupr., n-vom.

SWEAT, with or after the attacks : 1) bell., op., veratr.—
2) ars., hyos., merc., stram., tart.—3) acon., lyc., natr., natr-
m., nitr-ac., n-vom., phosph., phos-ac., puls.

TEETH, GRINDING OF THE, with : 1) bell., hyos., stram.,
veratr.—2) acon., ars., lyc., phosph., sec.

TETANUS, with : bell., canth., op., stram., veratr.

TOUCHED, AVERSION TO BEING, when the paroxysms are
renewed by contact : bell., op., stram.

TRISMUS with : 1) bell., canth., hyos., op., veratr.—2)
acon., cupr., lach., merc., n-vom., phosph., sec.

WATER, AVERSION TO, with : 1) bell., canth., hyos., stram.—
2) cupr., lach., merc., n-vom.

II.

FROLICSOME MADNESS.

(*Amœnomania.*)

§ 92.

1. DESCRIPTION OF THE DISEASE.—We have already said, in a previous article (§ 82), that in some cases of mania, there appears, instead of the destructive fury, a kind of insane wan-

tonness, inasmuch as the patients, instead of bellowing, shouting, making a noise, abusing, etc., show, rather, an excited gaiety, and signify the same by wild dancing, singing, hopping, jumping, laughing, buffoonery, joking, and lively gestures of all sorts. This condition, which, in some respects, very closely resembles chorea, in others, the tarantismus, and in which the patients behave as if they were *mad with joy*, many writers wished to make a peculiar, independent, form of disease; and it must be confessed certainly this view appears to be supported by not unimportant reasons, although the majority of cases of this kind are almost always seen in alternation with wrathful, malicious fury. According to our opinion, therefore, the so-called *frolicsome mania* is, decidedly not a peculiar, independent form, of disease; but an accidental change only, in the phenomena of mania in general, the peculiar nature of which consists, in a psychical point of view, equally well in an *excited condition of the consciousness of his own proper worth*, etc., as melancholy in a *depressed*. This increased feeling of self-consciousness is, indeed, in almost all maniacs, combined with an uncommon physical and mental gratification, so that the patient frequently is unable to express fully how well he is, and how easy everything is to him. Hence there arises, quite naturally, a wanton behaviour, expressed either by great joyousness and extravagance, or by defiance, opposition, presumption, the desire of being thought worthy in the eyes of others, and by the forcible destruction of all apparent obstructions. Therefore, we very often see, exactly from the same reason, the most furious kinds of destructive madness announce themselves at the commencement by a general joyousness; all the psychical faculties are excited; every conceivable impulse is aroused, and restlessness, with a longing for change, rapid, hasty speech, immoderate laughter, dancing, hopping, and singing without a cause, appear in alternation with violence and sudden anger, loud and ostentatious commands, and strong inclination to drunkenness, and sexual enjoyment, and associated in the most diverse manners.

There are no other phenomena which the contenders for *amœnomania* are able to produce in favour of its distinction, as a peculiar form, if we exclude here, the phenomena of *tarantula-like mania*, which, certainly, is a peculiar disease, based, however, not on psychical, but purely physical circum-

stances. Notwithstanding this, however, we have still considered it to be the best here, to treat of this particular form of mania, and if even we do not view it as a peculiar, independent disease, to introduce those remedies in particular which, when a peculiar *frolicsomeness* and *wanton joyousness*, should predominate in the picture of the disease, may be found specially indicated by these phenomena, and of which we furnish the most important in the following paragraphs.

§ 93.

2. TREATMENT.—The most distinguished remedies, which, from their sphere of action, and according to previous experience, first come under our consideration, when the totality of the symptoms of maniacs assumes the form of gay or wanton excitement, or extreme irritation, are, indisputably: 1) bell., croc., lyc., plat., stram., veratr.—2) acon., cupr., hyos., lach., natr., natr-m., m-mosch., op., phosph., phos-ac., and among these again most deserving our special notice:

ACONITUM, when the following occur: foolish gaiety, with feverish redness of the cheeks, and feeling of general heat; great extravagance, with singing and trilling, sometimes in alternation with weeping; laughing and wandering talk, alternately with fury and weeping; insane buffoonery.

BELLADONNA: great jollity and extravagant gaiety, especially in the evening; senseless joyousness; singing, whistling, and trilling; loud ungovernable laughter; hopping and dancing, alternately with moaning; now singing, now weeping; ridiculous buffoonery, with inclination to touch everything, even people, accompanied by laughter; dances and runs about in his shirt.

CROCUS: alternate gaiety and melancholy sorrowfulness; great jollity, with laughing and singing; gay extravagance, in alternation with fury, and inclination to bite; great loquacity, with witty conceits, gay pranks, and buffoonery; mad joy, with paleness of the face, headache, and obscuration of the sight; wanton extravagance; great inclination to joke and laugh, also with great debility, and dilated pupils; constant ungovernable laughter, even unto death; great desire to sing; sings even in sleep; a single musical sound excites to unin-

interrupted singing; even when so irascible, he keeps quietly repeating a gay melody; laughing features even in sleep.

CUPRUM: buffoonery, with inclination to hide himself; ungovernable laughter in the evening; spasmodic laughter; spits at people in the face, and laughs at it directly afterwards; gay singing.

HYOSCYAMUS: inclination to laugh at everything; senseless laughter; ridiculous gestures and dancing, as if foolish or intoxicated; gesticulates like a harlequin; sings love songs; laughable representations of solemn actions, in improper clothing.

LACHESIS: quiet smiling, with great longing for amusement; the more ill-humoured he is, the more he is disposed to mock, satirise, and witty conceits; excitement, as from great joy, with increased power of understanding, and restless bustling; heavenly ecstasies.

LYCOPodium: immoderate gaiety, and extravagant joyousness, also with inclination to wrath; first, gay extravagance, with distortion of the facial muscles, then impatience and bad-humour; great inclination to laugh, even in serious matters; laughs directly, when only looked at; inclination to laugh and weep simultaneously; after the paroxysms of anxiousness, inclination to laugh at everything, then weeping; loud laughing in sleep.

NATRUM: great liveliness, with gay loquacity; trilling and singing; jollity, and sympathising humour; jollity, alternately with sorrowfulness.

NATRUM MURIATICUM: great jollity, especially in the evening, with singing and dancing; great inclination to laugh, especially in the evening, even at things which are not laughable; laughing, until the eyes are filled with tears; laughs easily, even when ill-humored.

NUX-MOSCHATA: great jollity, with inclination to place everything in a laughable light; constant conflux of gay thoughts, extraordinary inclination to laugh, especially in the open air.

OPiUM: joyousness, and great talkativeness; sings love songs; laughing and buffoonery, alternately with ungovernable fury, then sorrowfulness and weeping; paroxysms of ecstasy.

PHOSPHORUS: great jollity, especially in the afternoon, with joyous singing and trilling; spasmodic laughter and weeping; involuntary laughter, even when sorrowful.

PHOSPHORI-ACIDUM : great jollity, and extravagant joyousness; furious, senseless dancing, for many days, without lying down at all before night.

PLATINA : extravagant jollity and joyousness, sometimes in alternation with sorrowfulness; after previous feeling of sorrowfulness, great happiness and hilarity, with inclination to embrace the whole world, and even to laugh and joke about the most sorrowful occurrences; joyousness, even to dancing, after previous tearfulness; great inclination to whistling and singing.

STRAMONIUM : great joyousness, with jocose ideas, and extraordinary motions; loud laughter, alternately with vexation and moaning; rapid change from laughing, weeping, and singing; constant senseless laughter; lascivious indecent songs and speeches; dancing, singing, and loud laughter; constant change from ridiculous buffoonery and sorrowful gestures.

VERATRUM : constant laughter, also alternately with lamentations and howling, or with heat and redness of the face; singing, and clapping of hands, with cough, and tenacious mucus in the chest; extreme liveliness and extravagance; babbling; joyousness and acuteness; inclination to laugh; joyousness, and singing, and trilling, also at night.

III.

LATENT, OR LURKING MADNESS.

KRYPTOMANIA.

(Mania sine Delirio. Mania without Delirium.)

§ 94.

DESCRIPTION OF THE DISEASE.—This psychical disease, first distinguished by the French as a distinct form, and by them who call everything *monomania*, designated *monomania raisonnante*, consists in a sort of simplicity, or secret, hidden

mania, in which the powers of the understanding appear quite healthy, whilst the actions and behaviour of the patient evince the most extreme absurdity. Individuals affected with this form have always ready just possible reasons and excuses to justify their censurable actions, and answer, mostly, with such clearness, that they entirely mislead those who listen to them, or before whom they lay their complaints and requests. When anyone converses with them, their reasoning faculties do not indicate the least disturbance; their judgment, comparisons, imaginations, and ideas, are similar then in every way to those of perfectly healthy thinkers; indeed, they often develop even more intellect and acuteness than usual, because they are always more on their guard the more they see themselves observed and watched; no sooner, however, do they believe themselves alone, and unobserved, than they run hither and thither, remain not long in one place, vex and torment their fellow-men, instigate them against each other by their babbling, tale-telling, evil back-biting, and calumnies; finger everything they see, and throw everything into confusion. Some of these insane interfere in everything, indifferently, allow nothing to remain in its place, or abstract or conceal whatever falls into their hands, and take a real malicious pleasure in seeing others looking for the lost article. Some absolutely appropriate these things to themselves, and assert, boldly, in spite of the most striking evidence, that they are their own property. Others tell people, to their faces, the most agreeable things, and give them every conceivable assurance of their friendship, whilst behind their backs they cannot sufficiently slander and abuse them. Lastly, others manifest themselves by a peculiar dexterity in offering to every one incivilities and insults by malicious, stinging, and often very clever remarks. Moreover, these patients appear to be possessed by a peculiar malice, joy at seeing others injured and at variance; when they have played anyone a malicious trick, and believe themselves unobserved, they rub their hands with joy at the trouble of those they have mortified, and in case some one, in the meanwhile, approaches them, enquire with every expression of the most ardent sympathy, into the cause of their affliction. That, however, this condition is not always a mere fault of character, as is, alas, not seldom found to be the case in daily life, especially in the *female sex*, and in

tailors, but must be recognised as 'an actual *disorder of the soul*, or *psychical disease*, is quite evident, inasmuch as it frequently appears like a *Deus ex machina* in otherwise good, benevolent, generous persons, sincerely devoted to their friends and acquaintance; those who before had been timid, reserved, thoughtful, loving, become, all at once, egotistic, severe, malicious, contradictory, quarrelsome, readily disposed to think ill of and be unjust to those immediately related to them and their friends, and appear to apply all the acuteness and clearness of their understanding only that they may be able to calculate their actions with the most marked cunning and ingenuity; to arrange their speeches and deeds according to the momentary disposition of their feelings, and to devise a thousand reasons and excuses, in order to justify the blackest features of their heart, the most unworthy actions, and the most culpable deeds. We, ourselves, have known a girl, three years of age, who, at home, was a real torment to the rest of the family; casting only shy looks, when she imagined herself observed, and preferring always to cover her face with the hand or the arm, she was immediately free again the moment she saw herself alone; no cupboard, no drawer, was safe from her, because everything she could reach she disturbed, put into complete confusion, concealed and often, also, broke or tore it in pieces; all keys especially, were a peculiar object of her attention; whenever she found one, she abstracted and threw it down the water-closet, or out of the window; animals she tortured and put to death, enjoying, in the meanwhile, their pangs; and experienced the most intense pleasure, when everyone in the house was searching for and grumbling about the things lost or hidden, sitting, all the while, however, like a true saint, and the picture of innocence, when she knew she was observed. Under all circumstances, however, her features retained constantly that *wrinkled* appearance so peculiar to the insane, and which no one can mistake that has ever seen it. This *psychical disorder*, however, is, according to many writers, only *one* of the *three stages* of mania; the *first* is distinguished by a change of character and habits; the *second* is that just described in this place, the so-called *concealed* mania; in the *third*, *open mania* breaks out, which we have described in sections 82—91. All that we have said in

the proper place about the treatment of mania in general, and the remedies especially suitable, is applicable to this form of disease also : yet the following may be recommended for consideration, as remedies particularly adapted to *concealed mania* : 1) agar., anac., cupr., hyos., lach., n-vom.—2) ars., bell., chin., hep., merc., op., stram. ; for further information concerning which, as well as for further indications, we direct our reader to the contents of sections 86—91.

IV.

IRRISISTIBLE PROPENSITY TO STEAL.

KLEPTOMANIA.

§ 95.

DISEASE AND TREATMENT.—The desire to steal is noways, as some writers would have, *a distinct form of mental disease*, but either a lamentable evil tendency of the mind in the healthy condition of the soul, like so many other bad impulses, or a *symptom* in a morbid state, which may, and actually does, associate itself, besides many others, along with the most diverse psychical disorders and physical affections. Almost every mentally-diseased patient offers, more or less, this symptom ; in pregnant females, also, it is frequently found. In the insane it is either combined with forethought, or is only instinctive. Many possess themselves of other people's linen, pick out the names worked therein, and assert that the article stolen is their property ; others, as has already been observed in the foregoing section, purloin from sheer desire to injure others, and throw the stolen things into the cloacæ, or out of the window ; and they take a malicious pleasure in hiding the things of other persons, and seeing the latter searching for them. In some this rapaciousness is so deeply rooted, that they are obliged to be searched every day, which, however, does not hinder them from commencing the same thing every morning ; a by no means poor woman possessed herself, in

this manner, of all the clothes and utensils of other women, rendered them unrecognisable, and set them aside for her own use; on the theft being pointed out to her, she asserted, laughing, she only wished to play a joke on the rest; if allowed, however, to depart, she was sure to keep the stolen goods for herself. Some insane steal everything they can find, in a rude manner; others, on the contrary, use more or less cunning. A young girl appropriated to herself everything she saw, confessed it, however, immediately, and prayed to God to assist her against temptation, but always relapsed again into her evil ways. An official stole always domestic utensils, never anything else. Lastly, this propensity is, besides, uncommonly frequent in paralytic fatuous subjects. In the opinion that everything belongs to them, they make no hesitation of appropriating them to themselves. A former imperial official, who was surprised in the act of abstracting a dagger from a shop, and for which he was brought before the magistrates, was soon, however, recognised as insane, and placed in a lunatic asylum, became, subsequently, paralytic and fatuous, never allowed a single day, during his residence there, to pass without stealing the pocket-handkerchiefs, books, and the knives and forks, etc., of his fellow inmates; every moment he was obliged to be searched, and every evening his pockets were found full to bursting, with the property of others. A lady, suffering from the disease, seized everything she saw, useful or not, and concealed it in her chaff bed, or between her mattresses. Another patient, who likewise appropriated anything he took a fancy for, many years before his confinement, was sometime afterwards also seized with general paralysis and fatuity. In people, also, who otherwise do not show any mental disease, this propensity is found morbidly developed, and, frequently, cases occur, where we see rich, wealthy, otherwise extremely respectable persons, without any motive, steal ridiculous things, which are not even of the least value. The more, however, we are obliged to confess that this propensity actually exists, equally as well as the desire to murder, and to commit arson, we are all the more annoyed that the previous psychiatric writers have not paid so much attention to *all other* morbidly aggravated *impulses*, and most rigidly, at the present day, assert this to be a crying inconsistency. These writers belong to the *old* school, and, therefore, their inconsis-

tency is called science; had Hahnemann, or any of his disciples, allowed such an oversight to be laid to their charge in regard to pathological psychology, what a noise the Hygæa and the *specificists* would have made! Moreover, the morbid desire to steal belongs, alas! to those symptoms, the occurrence of which always renders the prognosis of the mental disease, with which it is connected, most uncertain, and in healthy persons also no propensity appears more difficult to extirpate than this.

“*Die Katze lässt das Mäusen nicht,*” is a very old and popular saying, the truth of which, unfortunately, is too often verified. Notwithstanding this, however, one should always try what may be accomplished by means of medicine. Sulphur has, sometimes, appeared to us to be not altogether without result in this respect; and pulsatilla also, we have believed to be not entirely without influence. Besides these we direct the reader to: 2) ars., bry., lyc.—3) calc., n-vom., sep., whose further indications will be found in the *general information* in §§ 44 and 45.

V.

IRRESISTIBLE PROPENSITY TO MURDER.

PHONOMANIA.

§ 96.

DISEASE AND TREATMENT.—What we have said in regard to the so-called *monomanias*, applies also to this form, i.e., it exists either merely as an *evil impulse* and *instinct*, in otherwise blameless minds, and under such circumstances it is *no psychical disorder*, or it may occur as actual insanity, and then it is a *symptom*, which, perhaps, after all, exists much seldomer than is supposed. Then, if we peruse all the cases brought forward by writers, we see clearly that murder committed in blind fury is by no means a rare phenomena; but to ascribe this always to a particular desire to murder, is, cer-

tainly, the most absurd conclusion we can arrive at. We have only to suppose any other impulse sufficiently violent to step beyond its limits, and it will no longer respect any obstacles to its gratification, but will put out of sight the last considerations, even in cases where its victims had never dreamt of murder, and, probably, in the very act, shuddered at its commission. The book-worm, the passionate lover of horses, or jewels, the jealous person, and others, who are so taken up with the desire of possession, that *all, every* other consideration is entirely overlooked, are they to be called sanguinary, or *bloodthirsty*, when, in their blind rage, they seize on *any kind* of means whatever at hand in order to gain their object? As *Fieschi*, the well-known director of the infernal machine, at the commencement of the reign of Louis Philippe, was executed in the city of Paris, our phrenologists pounced upon his cranium as if possessed, hoping to find on his skull—he who had killed so many at *one* shot—at least a pair of bumps as large as cannon balls in the region of the organ of destructiveness, lo and behold! they found—nothing remarkable. Fieschi had not killed from a desire to kill; it was his *party-mania*, and *covetousness*, merely, that hesitated not at these means. And it is the same with almost all the cases, which, among others, *Marc* relates in his “*Observations on Judicial Cases*,” and which have been recorded with the greatest care by several German writers; they prove, rather, every conceivable derangement of our impulses, than the particular one they are intended to prove, namely, the resistance of *a desire to murder*, as an independent form of disease. In spite of this, however, we are very far from being inclined to deny the derangement of the *destructive impulse*, and its increased excitement, even to a clear and independent desire to murder; what we wish merely is to show, that it is not necessary to suppose an excitement of *this* impulse in every inexplicable murder, and other disordered imaginations; those sanguinary deeds, committed by insane persons during their paroxysms, out of revenge, anxiousness, monomaniacal ideas, and hatred towards certain individuals, depending on such ideas, or any other motives whatever, by no means belong here, inasmuch as they are the consequences of disordered impulses and feelings of quite another kind. Hence, insane persons often kill others, because they take them for devils or wild animals;

others even destroy their whole family, in the belief they are sending them to a better world, and so with innumerable other cases, in which murder is by no means the sole object, but merely represents the *means* to the end. In *those* cases, on the contrary, which belong here as showing real *propensity to murder*, the patient feels himself driven, by an irresistible impulse, merely to commit murder, without any other object than the murder itself; as, for example, in the case of the servant girl, who, when undressing a child, and, at the sight of its beautiful white skin, experienced an inexplicable impulse to cut up the child's body; or others, at the sight of their wives and children, are seized by such a desire to murder, that, without any further motive, they wish to kill them, this propensity being often directed against beloved persons in preference. In general this impulse arises quite suddenly, and the deed is accomplished before a healthy person would have time to reflect, for a moment, on the matter. Almost all monomaniacs of this kind are, according to Esquirol, people of nervous, very irritable temperament, all of whom have something singular in their whole manner. Before the outbreak of this diseased impulse, the majority were good, gentle, honourable, and even religious individuals; and in many cases pains in the stomach and abdomen, or a peculiar headache, appear simultaneously with the change of character and behaviour of the patient; at the same time the proximity of their victim, as well as the sight of any deadly weapon, increases their irresistible propensity. What distinguishes these insane from ordinary criminals, is just the propensity that they have to consummate the deed merely for its own sake; their victims are often perfectly unknown to them, or, at least, totally indifferent, and in nowise in their way, indeed, often very near and dear; after the deed they are quiet, themselves relate what they have done, or are seized with despair, and attempt to destroy themselves. Even in children of from five to six years of age, this propensity has already been noticed. What medicine may accomplish here further experience may teach us. In accordance with previous clinical analogous cases, we would especially direct the attention of the reader to: 1) hyos.—2) ars., chin., hep., lach., stram.—3) agar., anac., bell., cupr., merc., n-vom., op., for a more particular view of which we point to what has been said on the said subject under *mania* in §§ 86, 87, 88.

VI.

INCENDIARISM, IRRESISTIBLE PROPENSITY TO COMMIT ARSON.

PYROMANIA.

§ 97.

DISEASE AND TREATMENT.—Whatever has been said about the *monomaniacal desire to perpetrate murder* as a symptom ; impulse, and propensity, without an object, applies, also, to the morbid desire *to set fire to everything*. One finds it, likewise, in many of the insane, partly from the intention of obtaining their liberty by so doing or to revenge themselves ; partly, however, in consequence of peculiar illusions of the imagination, visions, or fixed ideas, by means of which some feel themselves summoned by inward voices, that command them to acts, as in the case of Jonathan Martin, brother of the famous English painter, who set fire to York cathedral, because an angel had commanded him, in the name of God, to destroy this church by fire. In all these, and similar cases, this propensity is just as little the object itself, as, in like circumstances, the propensity to murder is but only the *means* in order to attain the object that floats before the imagination of the insane person. As, however, in the case of murder, and all other impulses, there are also causes here, where *arson* itself is the solitary object ; as, for example, that of a servant girl, who was seized, on her return home, greatly heated, from a dancing party, with an irresistible impulse, without any further motive, to set fire to her master's house, and who afterwards declared she had never experienced in her life so great a joy as at the sight of the spreading flames. In many this propensity appears when no other secondary causes, as, for example, revenge, joy at seeing others injured, desire to steal, or similar motives, force them to it, to depend on a pure desire to see light and fire, as is frequently found in youths from ten to twenty years of age, particularly, however, about the age of

puberty. So long as the psychical powers remain in harmonious balance, this impulse is confined to the desire to play with light and fire; If, however, it should appear beyond its usual limits, in a diseased form, the *desire to set everything on fire* is connected with it, which, in this case, has no other object than to see the spreading flames, and it is this desire, the phenomena of which, alone, to the exclusion of all others, belongs to this place. Very frequently the same phenomenon is found in connection with religious insanity, where the intellectual and physical desire for light may well spring from one and the same sort. In Germany the number of female incendiaries far exceeds that of the male, and particularly under the former, very frequently young girls are found, from nine, ten, fifteen, to sixteen years of age. Many writers have drawn attention to the contagious nature of this impulse contained in the love of imitation, which certainly not the less frequently shows itself here, than in suicide, religious fanaticism, *love-sickness*, desire to murder, and other morbid developments of particular impulses. We often see this impulse aroused as well during a conflagration itself, as, also, during judicial proceedings against an incendiary, or when reading or listening to occurrences of this kind; a lady of rank, who, impelled by curiosity to visit the place where a murderer committed his crime, was seized on the spot by an irresistible propensity to murder, and the same takes place in the case of incendiarism. In the majority of cases of this contagious love of imitation, it is confined to single individual instances; sometimes, however, it spreads itself further, seizes many persons, the cases increase, and one sees, in fact, a sort of epidemic of such morbid impulses prevail. Fortunately, with regard to the desire to set everything on fire, this is much more rarely the case than with other impulses, as, for example, religious fanaticism, suicide, and love-sickness; yet there are times and epochs, where the desire to set fire to everything shows itself much more universal, and is not very far from breaking out into an epidemic. Whatever medicine may be able to accomplish in regard to this impulse, must be likewise gathered by subsequent experience; at present a few analagous cases now before us point to: 1) acon., bell., stram.—2) amm-m., a consideration of which we recommend to our readers in all those cases, where the desire to set everything on fire exists in a

pure form, i.e., where the *deed itself is the sole object*, and not merely a *means* to a certain end; two extremely and thoroughly different conditions, but which, alas! are likewise very often confounded by the superficial manner in which men so often go to work in distinguishing one thing from another.

VII.

LASCIVIOUS MANIA, SEXUAL MADNESS, IRRESISTIBLE PROPENSITY
TO SEXUAL INTERCOURSE.

MACHLOMANIA.

(*Satyriasis and Nymphomania.*)

§ 98.

1. DESCRIPTION OF THE DISEASE.—Both conditions, satyriasis and nymphomania, which differ from each other only in this, that the one occurs in men, and the other in women, are, according to their psychical origin, absolutely identical, and must be, therefore, necessarily considered together as a single form of disease. Both conditions consist in a lascivious excitement of the imagination, the cause of which many writers place in a physical irritation of the sexual organs; we, however, for our part, boldly refer its seat to the imagination, because we have often observed it occur simultaneously with complete impotence, and total absence of any erections. It is lustfulness grounded purely on the mind, which, very differently to the delicate enthusiastic amorous longings of erotalgia, makes itself known by lewd, jealous, and extremely improper speeches, gestures, and actions. In the commencement of the disease, which some recognize as the *first* stage, those individuals seized by it are still sufficiently able, in spite of the lascivious images and ideas that crowd, in great numbers, on their minds, to prevent anything of this from being noticed

externally, and, on the contrary, exercise all their powers to suppress their impulses. Soon, however, in spite of their best intentions, relapsing again into their former voluptuous fancies, they commence to give up all hope of success, withdraw from their fellow-men, and society, into solitude, and either give themselves up to their irregular impulses, with complete licentiousness, or seek to satisfy their lust by unnatural means. In women, at this period, an increased turgescence of the breasts and the parts of generation often shows itself, with itching and tension, and more or less discharge of leucorrhæa, whilst in men frequent erections and pollutions sometimes appear. In the *second* stage, where the patients, without reserve, give themselves up to the impulses of their morbid imagination, one sees them seize every opportunity to direct the conversation to lascivious, lewd subjects; women lose all sense of shame, and urge the men, by looks, speech, gesture, to open attempts at seduction and lascivious incitements, till, ultimately, in the *third* stage, nothing is safe from their attacks; all their speeches and gestures express the filthiest lasciviousness, and the most corrupted imagination, in which the patients, when their demands are opposed, frequently break out into the most ungovernable rage and phrensy, during which they break and tear everything into pieces within their reach, and from want of a human being to satisfy their longings, *animalia ipsa ad congressum provocant*. Generally symptoms of another kind then show themselves in such patients, as, for example, spasmodic movements, consuming thirst, with dryness of the mouth, accompanied with flow of thick, frothy saliva, offensive breath, spasm of the pharynx, with attacks of dread of water, and sleeplessness, or uneasy sleep, with heavy, anxious, lascivious dreams. Sometimes there appears, after the paroxysms, a sort of total relaxation, which, owing to its danger, requires the most extreme attention of the physician. Towards the end, then, the patients are, for the most part, seized with a kind of hectic fever, with exhausting diarrhæa, and general emaciation, and die, apparently, with every symptom of the most violent acute disease; such a termination, however, is extremely rare. That this disease occurs much more frequently in women (*nymphomania*), than in men (*satyriasis*), is founded only in *one* accidental circumstance, that sometimes in men the two first stages of

this disease are much less frequently noticed, and held only to be the consequences of very strong natural impulses; besides, the latter have much more frequent opportunities than women of satisfying their desires, without exciting particular remark, and thereby afford the disease an opportunity of terminating favourably. On the contrary, the irregular, *unnatural* lusts of men are, perhaps, all the more frequent than in women.

§ 99.

2. CAUSES, PROGNOSIS, AND TREATMENT.—Although observations before us would appear to prove that this disease may also occur in children, and in women who have long past the climacteric years, yet its most frequent occurrence, in both sexes, happens at the developmental period of puberty, and in women, also, within that of menstruation, and of the critical age. Those women have a particular predisposition to this disease, who have well-developed muscles, and rigid fibres, strong black hair and eyebrows, with features full of expression and very lively, well formed and rounded, finely turned hips, strongly developed lower extremities, a slim figure, a large mouth, with thick red lips, and very white, beautiful, regular teeth. Still this disease occurs almost equally as often in persons of quite the opposite habit. Very frequently we see young widows and widowers, who, after unlimited sexual enjoyment for a time, are suddenly condemned to absolute continence; also active vigorous women, who are married to weak, impotent men, exposed to this evil. The same occurs, exactly on the contrary, however, much oftener after immoderate indulgence of the sexual desire, particularly in persons who are addicted to masturbation, in dissipated men, previous prostitutes, etc. Also, in consequence of external irritations, as, for example, eruptions on the genital parts, worms in the rectum or anus, or in the pudenda, attacks of lascivious mania are pretended to have been observed. Likewise lying too long in bed in the morning, the use of feather beds, of coffee, chocolate, truffles, vanilla, spirits, cinnamon, certain kinds of fish, also the abuse of certain irritating substances, namely, cantharides, phosphorus, hazel-wort, etc., are brought forward, and certainly not without reason, as exciting causes. But such things as may excite to sensuality deserve

particular consideration, as, for example, visiting balls and theatres, amorous, lewd conversations, romances, indecent pictures and images, especially however, violent, passionate love, and bad company and example, inasmuch as in none is example more contagious than in this kind of psychical disorder. In regard to the *prognosis*, it is, so long as the evil has not reached the highest point of the *third* stage, by no means unfavourable, as by *appropriate* treatment almost always speedy recovery takes place. Frequently it occurs through the healing power of unassisted nature, by means of critical eruptions, hæmmorrhages, evacuations from the bowels, or copious secretion of urine. If, however, the disease has already lasted for a long time, and there is also great disturbance in the psychical activities, then it may very easily pass into incurable fatuity, or fatal consumption.

DEBILITY of the SEXUAL FUNCTION, in simultaneous: agn., calc., con., graph., hyos., lach., mosch., natr-m., op., sep., stram., sulph.

EXCITEMENT of the IMAGINATION, with constant crowding of lascivious images and thoughts: 1) calc., carb-vg., chin., phosph.—2) canth., graph., lach., natr-m., puls., sep., stram., veratr.—3) con., ign., majoran., mosch., nitr-ac., zinc.

EXCITEMENT of the PARTS, in, frequent erections, turgescence of the pudenda, etc.: 1) canth., natr-m., n-vom., phosph., puls.—2) graph., nitr-ac., op., plat., sil.

LEUCORRHÆA, DISCHARGE OF, with: 1) calc., merc., puls., sep.—2) carb-vg., chin., con., graph., natr-m., n-vom., phosph., sulph., zinc.—3) agn., lach., nitr-ac., sil.

LYING-IN-WOMEN, in: 1) plat.—2) bell., puls.—3) sulph., veratr., zinc.

MANIA and FURIOUS MADNESS: 1) hyos., stram., veratr.—2) bell., canth., merc., n-vom., phosph., plat., puls., zinc.

MASTURBATION as a cause: 1) n-vom., sulph.—2) calc., carb-vg., chin., merc., natr-m., phosph., plat., puls.

MEN, in (satyriasis): 1) canth., merc., n-vom., phosph., sulph.—2) agn., hyos., majoran., phosph., stram., veratr.

MENSES, during the: 1) stram.—2) hyos., lyc., natr-m., plat., puls., sep., stram.

PREGNANT FEMALES, in: bell., lach., merc., plat., puls., stram., veratr.

POLLUTIONS, in frequent: 1) carb-vg., chin., phosph.—2) con., nitr-ac., puls., sep., sulph.—3) calc., natr-m., n-vom., op., sil.

PUDENDA, ITCHING OF THE, with: 1) calc., carb-vg., con., natr-m., sep., sil., sulph.—2) lach., merc., nitr-ac., plat.

SHAMELESSNESS, lewd boldness: 1) hyos., stram., veratr.—2) bell., n-vom., op., phosph.

UNNATURAL LUST, unnatural, wild, *bestial* impulse: sulph.

WOMEN, in (nymphomania): 1) hyos., phosph., plat., stram., veratr.—2) bell., canth., natr-m., n-vom., puls.—3) chin., merc., sulph., zinc.

VIII.

CONCEITED MANIA.

DOXOMANIA.

(*Hybrimania. Raging love of Honour.*)

§ 100.

DESCRIPTION OF THE DISEASE.—As a mere deficiency of character, without any further psychical disorder, the propensity forming the basis of this form of mania is one of the most universal among mankind, inasmuch as it, in reality, consists in nothing else than an unlimited ambition, united to a false conception of the individual of his own worth, or an overestimate of himself. Under this form it is found in all classes of society, in all ranks and professions, in thousands of examples, and in every conceivable degree; all the fools, that consider themselves the first geniuses of their age, the most distinguished characters, the most intellectual minds, the most beautiful of their sex, come under this head; in a word, all conceited fops of every kind in society, on the *tribune*, in the pulpit, and the academical chair; on the steps of the throne, in schools and in life, in trade and profession, aye!

in the lowest ranks of human society, and even down in the lurking places of crime, and of the most profound wretchedness. And, alas! nothing is more common and frequent in our time than delusions and self-aggrandisements of this kind, because nothing is more adapted to develop the longing for vain-glory and empty fame, than rapid progress in external social education, without simultaneous, deep, thorough cultivation of the heart and understanding by genuine knowledge and positive acquirements. If, along with this, as in France, and particularly in Paris, there is coupled this circumstance, that everything succumbs to external appearances only, and man is esteemed and respected, not according to his true knowledge, and his real moral worth, but according to *that* only which he presents externally, by his rank, his money, the splendour of his house, and the accidental fame of his name, and if, at the same time, as is the case here, in every republican, constitutional, or despotic revolution of the state, the possibility often occurs to the most superficial and unworthy, *per fas et nefas*, to reach the highest places of honour, or to acquire for themselves public notoriety. It is, under these circumstances, easily conceivable how, not only in France, but also in all countries where the so highly-extolled Parisian civilisation extends, the number of silly fops, who, without trouble and thorough preparatory education, hope to become rich and famous, and who, ultimately, in their conceit, believe themselves, just as likely as others, to be destined to eminence, —should increase from day to day, and furnish, in increasing numbers, victims for the lunatic asylums. From youth upwards, everything influences the mind to choose those professions in the world which furnish the most prospects of distinction, and when such youths, in whom study has awakened ambition, see that they will not be so speedily successful as others, they are then discouraged, give themselves up to the desire for pleasure, and become the prey of their unbridled passions, relapse into indolence and inaction, and perceive, in every course that may offer itself to them, an object much too insignificant for their notions of fame. Now, instead of finding, in suitable occupation and earnest study, the only remedy for this, they begin to despair, accuse their fellow-men and companions of injustice, believe their genius and their gifts to be unacknowledged, and, at last, become complete fools!

Hence, the haughty fools are also those whom one meets, not only in the lunatic asylums, but also, most frequently, in daily life; to the latter belong many authors of social and political systems of the present day; numberless representatives of the people and demagogues; all discoverers of *perpetual motion*, the quadrature of the circle, and the philosopher's stone; all philosophers, reformers of the world, poets, writers, and public speakers, uncomprehended or misunderstood by their times. When this ungovernable ambition becomes, at last, confirmed insanity, it creates, then, those monomaniacs who believe themselves great generals and high officials, kings and emperors, apostles and prophets, the Virgin Mary or Christ, aye, even God the Father himself, and will not be disabused of this notion. All such patients then assume, not only the carriage and clothing of the persons they conceive themselves to be, but they imitate, also, their whole manner, affect their language, relate the history of their lives as their own, and demand all the marks of honour which they believe to belong to their supposed rank. All, without exception, have a peculiar bearing, a proud condescending look, for the most part observe a dignified silence, carry their heads high, walk with measured steps, or remain immovable in a grave position, fall, however, generally, into the most ungovernable fury when one wounds their pride and ambition in the least.

§ 101.

2. CAUSES, PROGNOSIS, TREATMENT.—The most common cause of this species of mania is, as we remarked above, an innate or acquired insatiable ambition, in union with a want of the proper knowledge, intellectual gifts, and other means for its gratification. Besides the fools already mentioned, that believe themselves great historical personages, we find in this category, not less frequently also, such as believe themselves called to be the founders of new religious systems and constitutions, and who consume their whole time in devising and committing to paper projects of reformation, which, so soon as they have been given forth to the world, will make an end, forthwith, of all sorrow and misery, sin and crime, on earth, or provide the poor and needy with food and raiment, shelter, and every necessary in this life, for less than nothing.

In the same manner, then, may personal vanity operate in union with desire to please, so as to produce that species of folly which leads its subjects to consider themselves the most beautiful, the most admired and beloved of their sex, and in consequence of which, conceited old persons ornament themselves like young people, dye their beard, hair, and eyebrows, wear false teeth, false calves, and other false parts, paint their cheeks and hands, and assume a behaviour towards the fair sex, that clearly shows what impression they think of inevitably making by a look, merely at an exterior so highly admired by themselves. In the majority of cases, this species of mania is also associated with phreno-paralytic mania. We almost universally hear the latter class of patients speak only of their great and extensive possessions, kingdoms and principalities, millions and treasures, or of their strength, power, dominion, and beauty. The *prognosis* of this affection, moreover, in the majority of cases, is extremely unfavourable, especially when this form of disease is nothing but an exaltation of the innate character of the individual, amounting to complete folly. But in other cases, also, the cure by the ordinary means possessed by the old school is always very problematical; psychical means accomplish, generally, little or nothing, and even the *reductio ad absurdum* will only succeed in rare cases. In regard to the *homœopathic* treatment, several very powerful remedies are here at our command, the successful application of which has already been sufficiently proved by experience. First among these comes :

PLATINA, which will always show itself particularly beneficial when the following symptoms are present: *pride, vanity, haughtiness*, and disposition to *over-rate himself*, with contempt for everyone else, even the most venerated and beloved; contemptuous, *pityful condescending manner towards* everyone, even honourable respectable persons; *feeling as if one were, bodily and mentally, very great and elevated, everything around one, however, very low and small*; improvement of the *symptoms in the sunshine* and in the open air; aggravation on entering the room.

Besides these are next recommended: 2) cupr., hyos., lach., lyc., stram., veratr., and among these especially :

CUPRUM, when the patient imagines himself to be a commanding officer, general, etc.

HYOSCYAMUS, where there is intellectual pride, with improper performance of solemn actions.

LACHESIS, against, when speaking on scientific subjects, haughtiness, with pride and mistrust, long speeches and discourses in chosen expressions; especially if immoderate mental exertion has contributed to the psychical disorder.

LYCOPodium, for presumptuous expressions, defiance, dictatorialness, with insulting fury, desire to censure and to reproach.

STRAMONTUM, against pride, with affected assumption of importance, and the same feeling as under *Plat.*, as if everything about one were very inferior and insignificant, oneself, however, very great and intellectually elevated.

VERATRUM, in pride of rank, when the patient considers himself to be a *prince* (king, emperor, etc.), and hence is very proud.

Lastly, the following deserve mention: 3) alum., con., chin., ferr., ipec., par., phosph., sec., and especially:

ALUMINA, for serious, introspective, quiet dispositions, with contemptuous laughing at everything.—ARNICA, in haughty dictatorialness.—CHINA, for great inclination to treat everything with contempt, or to consider them insipid and worthless.—FERRUM, in great self-contentment, with important stately looks.—IPECACUANHA, inclination to treat everything contemptuously, and to rate them low, with displeased, introspective, still humour.—PARIS, great inclination to treat everyone with scornful contempt and condescension.—PHOSPHORUS, inclination to consider himself of great importance and distinction, and to be full of business.—SECALE, inclination to treat his relations contemptuously and deridingly.

CHAPTER III.

PARAPHRONESES; OR, DERANGEMENTS OF THE INTELLECT.

PARAPHRONESES.

(FIRST SPECIES OF THE INTELLECTUAL DISEASES.)

§ 102.

DESCRIPTION OF THE DISEASE.—We understand, by *derangements of the intellect*, those psychical diseases in which, in contradistinction to emotional disorders, we have to do, not so much with the emotions and their impulses, disturbed by a predominant feeling, as with the intelligent, self-recognising consciousness deranged by any fancy, or an erroneous idea, the other portions of the intellectual functions not being necessarily implicated, but, beyond the influence of the fixed idea, remaining unaffected. By this latter sign the *derangements of the intellect* are distinguished as the first genus of the *intellectual diseases*, and from the *aphroneses*, in which, as, for example, in *anoia*, the thinking power is chiefly affected, and the whole of the reasoning faculties lie prostrated. Consequently all those mental diseases will be especially included in this species, in which, as, for example, in *insanity*, the patient has a false view of himself, or, in fact, has not a clear and distinct perception of his own individuality, without exactly suffering from intellectual weakness, and we include, therefore, here, not only *insanity*, which represents the *type* of the whole genus, but all kinds of *silliness*, which make themselves known by perverted ideas and views, as, for

example, *dæmonomania*, *theophrenesis*, *mantiphrenesis*, etc., in which the patient believes himself either possessed by evil spirits, or inspired by God, chosen as a prophet, or transformed into an animal, etc. All these separate conditions are, properly, only different forms of silliness or insanity, as the various forms of mania are only different manifestations of it, and, therefore, all we have said in the introduction to the *Hyperthymia* (§ 81) respecting those forms introduced and received in the manuals, obtains also in regard to the single forms of silliness which we are about to discuss. Here, also, we must be either more discursive, and bring forward *every* fixed idea which might become insanity, or accept no particular form at all; with this view, when considering insanity in general, we should introduce all the psychical phenomena by which the latter may make itself known. In accordance with this principle, then, the reader will find in the following pages in the *indications* for the medical treatment of *insanity in general*, a copious selection of such fixed ideas, which we give as detailed as the present condition of our science renders possible. And if, after this, we specially cite certain particular forms, without doing this for all monomanias, which we ought to do in order to be consistent, let it be understood we only do this in order to make matters easy for those who have been taught by the manuals of the old school to look upon every form as a peculiar, independent disease. At the same time, however, we would prefer, for the future, that the word *mania*, inasmuch as it is applied, in modern times, exclusively to designate *raving madness* or *frenzy*, be no longer used to designate those psychical diseases which do not depend on disordered impulses, but on diseased *conceptions*, and that we should no longer talk, as hitherto, of *theomania*, *oinomania*, etc., when it is not intended to designate forms of madness arising from religious causes or drunkenness, etc., but merely any sort of *silliness* or *fixed idea*. We know, very well, that the Greek word *μανία* signifies insanity, as well as frenzy, or furious madness, and also is constantly used in this sense; but just on this account this meaning of the word, on one hand, should not, in modern times, have been entirely restricted quite so *καὶ ἐξοχήν* to furious madness and raving, and on the other exactly the same word again used in a more extended signification. Such a confusion of meanings is by no means logical and scien-

tific, and, therefore, we have endeavoured, in naming the various kinds of *fixed ideas* to do without the word *mania* entirely, and in preference applied the word *phrenesis* instead, which appears just as suitable as *mania* hitherto has been.

I.

INSANITY, CRAZINESS.

(*Phrenesis, Vesania, Paranoia.*)

§ 103.

DESCRIPTION OF THE DISEASE.—Nothing is less definite among (previous) psychiatric authors, than the idea of *insanity*, inasmuch as some accept the word as perfectly synonymous with *mania* in the most extended sense of the expression, as signifying not merely furious madness, but, in fact, every species of derangement; others, on the contrary, understand by it that form only which is characterised by *misrepresentations of the senses* (hallucinations or illusions). At all events the first of these two definitions is too wide, the other too limited; for, if we only consider what all these patients, who are set down as insane, have, in common, it will be readily perceived that this general feature is a delusion, which has laid hold of, not only their sensuous impressions, but their conceptions generally, i.e., their entire *internal sense*, and so confused their ideas, that they *imagine not only the things around them*, but, also, frequently, *themselves to be something else* than they actually are. Consequently, to us insanity includes, *not only all the illusions of the imagination and the senses in general taken to be the truth*, but also *every fixed idea depending on erroneous cognitions and conceptions*, and we distinguish them from melancholy, and its varieties, as well as from mania in this, that as in both of these the essential disease depends on a predominant *feeling* occupying the whole mind, so insanity is defined to be essentially a predominating erroneous *cognition* or *idea*, determining the whole mode of thinking of the patient.

In short, our insane are therefore the *ordinary fools with fixed ideas*, or fixed conceit of some kind or other, but which, again, are distinguished from the so-called *imbecile* or *fatuous* on complete fools in this, that insanity, as we take it, depends only on *derangement* of cognition—*amentia* and *anoia*, or the contrary, on a general obtuseness of the intellectual faculties. The insane, generally, has the full command of his thinking faculties and discriminating powers; indeed, one often sees such patients develop an acuteness and wit quite astonishing, and however perverted their speeches and actions may sometimes appear, yet still they never arrive at them through false conclusions and deductions, but through false premises only, from which they often draw their inferences with the utmost consistency. Again, some writers distinguish *three* essentially different forms of psychical disorders, inasmuch as they understand by the *first* those derangements in which the patient is embarrassed by *imaginary representations*, or *direct erroneous perceptions*, as, for example, in *dæmonomania*, in which he fancies himself a king, an emperor, etc."; whilst they consider the *second* to consist in this, that the *speculative ideas and meditations* in this form of fixed conceit are directed to *sensuous* objects, as, for instance, scientific inventions; and the *third* to be that in which these *speculative ideas* extend to *transcendental* objects, as, for example, the nature of the Godhead, the immortality of the soul, in fact, religious and philosophical ideas. All these forms, however, we include under the general designation *insanity*. Besides, insanity is seldom quite free from admixture of other psychical diseases, indeed for the most part it originates itself from previous mental diseases, inasmuch as the obscure feelings which torment the melancholy, the hypochondriac, the amorous dreamer, the man solicitous for his soul's welfare, the homesick, or disgusted with life, the misanthrope, etc., or the obscure impulses, which irritate the furious maniac, the man who desires to commit murder, to steal, to commit arson, secret maniacs, etc., to whom irrational actions appear as accurate conceptions, and become a decided fixed delusion, whereby, however, previous disordered feelings cease to be what they were, inasmuch as they *pass into* insanity, so that thus, even in this case, where the *emotional* and *intellectual disorders* distinguished by us approximate each other as near

as may be, it is not possible for any one's ideas to be confused, who has clearly perceived the line of demarcation just drawn.

§ 104.

2. DESCRIPTION OF THE DISEASE.—It must be self-evident that it is impossible to give a perfect picture of all the various forms in which insanity may appear, as, in fact, each conception, each perception, may become a fixed delusion, which gains the entire controul over the patient; hence, the source of these phenomena is inexhaustible, inasmuch as these fixed ideas may be as various as there are subjective and objective objects of conception and desire. In the majority of cases, however, these fixed ideas refer to the patients *own personality*, for he loses the consciousness of it either entirely, or only partially, or, perhaps only in its unity. Like the young girl, who imagined herself a Frenchwoman seized in her flight; another, who believed himself to have been killed in a battle, and to have been afterwards formed into his former likeness; others, again, who believed themselves to be double or divided, their body in one room, themselves in the other; that some departed spirit, or an evil spirit, had taken the place of their own, or even imagined themselves transformed into animals. Van Berle believed himself made of butter, shunned the fire because he was afraid of being melted, and, at last, precipitated himself into a well, in order to escape this danger. Others imagine themselves trees, statues, vessels of every description, or believe their bodies to contain every living thing conceivable, or inanimate objects. Very frequently we find among them kings, emperors, prophets, or other persons famous in history, long since dead, apostles, aye, even the three persons of the Godhead, whilst others, again, believe themselves to be men of business, artizans, great artists, or learned men, or even millionaires, manufacturers, affluent land owners, etc.; some even consider themselves dead, or as having been dead now a long time, and returned again only for awhile to this world. Others have the most strange fancies about different parts of their body, or the objects around them. Others, again, imagine themselves pursued by ghosts, devils, enemies, or wild animals; many consider themselves highly gifted persons,

and provided with extraordinary powers of working miracles; others, again, have the most remarkable ideas concerning their future fate, or of their past existence, and thousands of things and imaginations of the most absurd kind, all of which, however, as they are taken to be truths and realities, exercise their influence on the whole behaviour of the patient, and induce the strangest speeches, the most ridiculous gestures, the most unusual actions. Thus we see that those who have become insane from avarice gathering old rags, sewing them together into bags, and filling them with stones, which they consider to be worth millions of gold, or scribbling figures on scraps of paper, and offering them to people as being the most valuable paper money; women who have become insane through their coquetry take old rags for beautiful clothes, and ornament themselves with them; imaginary kings and emperors gather their courts around them, and issue their mandates; pretended generals command as if standing before an enemy; fancied prophets, artists, artizans, hunters, poets, etc., predict the future, paint, play on sticks as if on flutes, imitate the gestures of workmen, pretend to shoot with the handle of a besom as if it were a gun, make verses, etc.; those who imagine themselves transformed into animals, as dogs, etc., bark, howl, cry, and imitate their voices; those of a speculative turn search for new discoveries, solutions of undemonstrable problems, metaphysical and philosophical theories, and the like. In a *physical* point of view these patients generally have tolerable health, yet the majority frequently show great inquietude and excitement, their face is often glowing, the eye sparkling, the look unsettled, distracted, and wandering, the breathing violent and quick; for the most part chronic constipation; sexual desire frequently increased, with great inclination to onanism in nearly all; *appetite immoderately increased*, sleep scanty, troubled with anxious dreams; disposition mostly cheerful, free from care, inclined to laugh and sing, yet easily irritated, and sometimes the least trifle excites them to frenzy.

§ 105.

3. CAUSES.—Among all morbid influences that may generally operate injuriously on the health, there is hardly one which may not *excite* or *predispose* to insanity or lunacy.

Hereditary predisposition, mode of education, daily occupation of mind and body, trade, position, and customary mode of living, all these appear, within limits, as predisposing elements of insanity. At the same time, however, the influence of the prevailing ideas of every epoch play an especially important part, as nothing is more adapted to produce permanent fixed conceptions than *constant exclusive occupation, with certain favourite ideas*; hence it is that the lunatics and insane of every epoch faithfully reflect the features of each. Thus, in the olden times, the Athenian Bacchantes, who ran half-naked and howling through the cities; under the Roman emperors, and in the later times of the Republic, the suicidal fixed ideas which took possession of the senators and warriors; in the middle ages, during the constant wars, and the mighty influence of the church, and the complete ignorance of the people of high and low degree, the many prophets, religious and amorous fanatics and visionaries; likewise in the following centuries the magicians, the numbers who imagined themselves possessed and transformed, the vampires, and beings half men and half wolves. Moreover, the reformation had scarcely occurred in the history of Germany and France, than the public asylums were filled anew with thousands of new varieties of lunatics, the same happened very soon after in England, and, subsequently, in France also, at the time of the revolutions in these countries, and it has gone on in the same way with every new epoch, from the first French Emperorship, through the various revolutions of state down to the frivolous puppet-shows of the present day. The different epochs of new discoveries, social systems, and industrial efforts fail not likewise to furnish their tribute of fools of a particular kind, and fill the lunatic asylums with discoverers, philanthropists, and *millionaires*, as the war time had filled them with kings, emperors, princes, and generals. In short, in the majority of cases, insanity is nothing else than an exaggeration of the usual favourite ideas of the individual become a fixed notion, or a suddenly overpowering idea, as, for example, after violent mental emotions, great joy, great misfortune, great losses, or even after sudden good fortune. Next to this, then, comes the continual strenuous efforts made to direct the attention to a solitary train of thought, confusion of the imagination, the propensity to the wonderful, and to indulge in

wild fancies; also, the influence of fear, reproaches of conscience and solitude, religious views and opinions, and before all, the love of imitation. Among the *physical* causes, then, which often play a very important part, are, climate, spirituous drinks, the abuse of narcotic or other medicinal substances, concussion of the brain, nervous diseases, inflammatory affections, forced continual continence, sexual excesses, masturbation, disordered secretions and excretions, especially suppression of the menses or customary discharges of blood, also sudden stoppage of the mammary secretion, but particularly *suppressed cutaneous eruptions*. In respect to *organic causes*, *anatomical pathology* has, up to the present day, furnished no useful information, and has yet pointed out no disturbance which might be viewed as the *essential* cause of the disease, inasmuch as all the changes which have hitherto been found in the insane, very often occur, in the same manner, not only in other psychical diseases, but also in many purely physical affections without the least mental or intellectual disease, and, therefore, one ought, rather, to consider them as a *product*, than a cause, of insanity.

§ 106.

4. COURSE, ISSUE, PROGNOSIS.—Insanity is generally of a chronic nature, and frequently breaks out suddenly, after the disease has previously for a long time been making quiet and unnoticed progress, whereupon, from the operation of any cause which violently shakes the nervous system, all at once all the symptoms of disordered intelligence, preceded by the insane ideas and actions thereby induced, show themselves. Sometimes, however, precursors show themselves, more or less distinctly, and then one generally notices in the patient a more and more increasing deviation from his customary occupations, and a predominant fixed idea, which intrudes itself in all his thoughts and actions, without, all the while, indicating a trace of actual psychological disease. Is the disease confirmed, then often two very clearly distinguished *stages* are to be perceived, namely, that of *excitation* and that of *repose*. In the *first* of these two stages there generally appears, at the commencement, great excitement, gaiety, and liveliness, with great abstraction, loquacity, bodily inquietude, and constant

bustling about, as if very busy, strong propensity to sensual indulgences, and easily provoked to anger, vexation, immoderate laughter, or other passions; the customary employment no longer attracts the patient; his look is unsettled, uneasy, his eye sparkling, his face flushed; appetite and sleep absent. In the meanwhile, the internal psychical disease may be recognised more and more every day by the senseless questions and expressions, by the strange behaviour, and by a remarkably altered manner of speaking, now rapid, now slow, at one time ordinary, at another pathetic, till, at last, the fixed erroneous conception which dominates over the patient, becomes more and more prominent, and he speaks openly and unreservedly about it. And always according as this conceit is of a sad or joyous nature, the behaviour of the patient takes its character from it, so that at one time we find him extravagantly happy, at another sorrowful to the most extreme verge of despair, or even in furious excitement. After this state has existed some weeks or months, the signs of commencing, generally excitation, usually more or less disappear, the features and movements of the patient indicate greater internal repose, in his physical deportment is expressed great general relaxation, and a few lucid moments now appear, which become more and more lasting, and by and by pass into perfect health, or the erroneous conception becomes more and more fixed, and remains, after the disappearance of all signs, alone as *permanent insanity*. In the *second* stage, the interval of *repose*, in which the consciousness of the patient has, to a certain extent, returned, one finds him, exclusive of the subject of his fixed conceit, often quite reasonable and intelligent; indeed he generally considers himself to be so, although the predominant fixed idea always shines clearly through all his speeches and actions, and in regard to the former all his speeches and actions bear the stamp of lunacy, but the patient, at the same time, often shows great acuteness and wit, in asserting and defending his erroneous suppositions. The physiognomy of such patients is generally expressive and very mobile, the eyes lively and sparkling, sleep scanty, appetite often astonishing, the health of the body seldom disordered. We have already said above (§ 105) that insanity is very frequently the sequel of melancholy, mania, and other dysthymiae or hyperthymiae, so that it is nothing at all singular to find *insanity* in union with *melan-*

choly, insanity with madness, etc.; to attempt to make, however, as Heinroth has done, peculiar, *permanent* forms of disease that recur regularly in the same way, is nonsense, inasmuch as these forms have decidedly nothing independent, nothing *permanent*, more than the *stereotype* of the letters, with which they are printed in the manuals; in nature, however, they never occur twice connected in the *same way*, inasmuch as the different forms suitable for individualisation are generally intermixed in the most diverse manner. Should the case not be cured at once in its first stage, but pass into the *second*, that of *repose*, that of the *fixed* conceit, then its ultimate *issue* most commonly is *general anoesis*, whilst the conceptions of the patient become more and more confused, many false ideas appear in the place of the *solitary* insane notions, the faculty of forming just conceptions, judgments, and conclusions, generally becomes more and more impaired, and the patient commits the most absurd actions. According to the ideas of the old school, this form of *insanity, characterised by fixed ideas*, is an almost incurable disease, and the so-called institutions for the insane are, in this respect, more establishments for the nursing, provision, and confinement of these patients than for their *cure*. What means in behalf of the latter are at the command of Homœopathy we shall see in the next paragraph.

§ 107.

5. TREATMENT.—In regard to the *psychical* treatment of the insane and deranged, the most extreme prudence and caution is required on the part of the physician, inasmuch as in the first stage of this disease, i.e., in the general excitement, frequently nothing is more difficult than to discover the fixed idea, the foundation of the disease, and the patient generally shows the most unbounded distrust of everyone in whom he notices any disposition to inquire into his motives, and this, indeed, all the more, the greater is his attachment to his favourite idea, and his desire to conceal it. But even when the subject of the fixed idea is known to the physician, the matter remains still very difficult, because the patient, all the while, proceeds from his premises, according to which he very often concludes correctly, and the physician, when he

himself is unable to rectify these errors, consequently never will effect anything by logical reasoning. Indeed who knows always whether the patient has not, perhaps, much more justice on his side than the physician. And let us illustrate this by an example from our own experience in the case of an insane countryman in one of the environs of Paris. He was a man of from fifty to sixty years of age, who possessed his usual intelligence, and who was merely a little melancholy, who, however, could not be dissuaded from the idea that a crime had been committed in his house years before, and that proofs of this were to be found fifty feet below the surface of the ground, and frequently became most violently enraged when any one attempted to prove to him the impossibility of his suppositions. At last this fixed notion took possession of his whole being, and he ultimately died of anæsthesia. Five years afterwards, however, when the house was sold, and annexed to the estate of a neighbour, who had a well sunk on the spot where it formerly stood, a skeleton was found, certainly not fifty feet, but, at all events, very far below the surface of the earth, which, from the character of the remnants of clothing, etc., found with it, was universally decided to be the remains of a soldier of the previous century, who had fallen in battle. And how many physicians of the old school would not be inclined to consider him insane who asserted that he was able to cure chancres with the billionth part of a grain of mercury ! Insanity, however, does not always consist exactly in an *erroneous* idea, but in this, that some true or false conception is become a fixed idea, predominant over the whole thinking faculty, and has attained an absolute ascendancy over all others, from which it follows, then, that even in those cases where correction was possible, yet this would have produced no result. The fixed idea pursues the insane exactly in the same manner as the fixed unpleasant feeling, the melancholy, or phrenetic; he *cannot* rid himself of it. Therefore, every means may be sooner effective, by which the psychical activities of the patient are directed to other ideas, and, in this way, indeed, we have often seen the most beneficial influence from the excitation of violent mental emotions, such as fear, fright, sudden joy, and the like, or excited passions, as wrath, pride, jealousy, and so on. Yet these means are always very dangerous, inasmuch as they often

only make matters worse, and may transform mild lunacy into manifest frenzy. Besides, it has been proposed, or, rather, is the general opinion, that we should never enquire into the monomaniacal ideas of such patients. This we desire also to contradict, from personal experience in such matters, because we have noticed that there are cases where the patient cannot be more readily dissuaded from occupying himself with his fixed idea, than when one converses with him on the subject, until he himself is wearied with it, and that nothing makes him more obstinately perverse than when no one will listen to him. When the insanity is based on an *immediate and evident erroneous conception*, making a *false show* to the patient has often brought about good results, as, for instance, in those who have strange imaginations regarding different parts of the body, the apparent performance of an operation, etc.; yet sometimes this means also is not of the least service. An important matter, however, is, so to occupy these patients with bodily exertion, or gymnastics, that their mind is, at the same time, excited or constantly engaged, and no time is allowed them to indulge their fixed ideas. Light amusements also, company, long walks, and short journeys, or attractive games, in fact, everything which may engage the interest of the patient, without blunting his attention, are, so soon as the circumstances of the patient permit their application in the least degree, generally of very great service. In the majority of cases, alas, none of these psychical means are at all productive of benefit, and assistance is only to be hoped for from proper *medical treatment*, which actuates again the idea that has become fixed, by the excitation of the others, and arousing them from their repose in the memory, and, in this way, free the patient from its dominion. And here also we have at our command *remedies* by no means unimportant, which we introduce in the following paragraphs, in their order, the *most important* first, and then the others less so; in regard to their application in individual cases, we furnish as many *indications* as the present state of our science will permit.

§ 108.

6. MOST IMPORTANT REMEDIES.—Among the remedies which,

according to previous experience, and their peculiar actions, are especially recommended against this form of *insanity*, the following belong to the first order, under all circumstances: 1) bell., hyos., op., stram., veratr., and of these again adapted in a special manner, are:

BELLADONNA, when there are present: *fantastical insanity*, with illusions of all the senses, beautiful images, or frightful visions of ghosts, insects, bats, black dogs, that desire to bite one, devils, soldiers, and executioners, who wish to take away the patient; *fixed ideas* and *erroneous conceptions*, as if his head and his nose were speckled brown, as if he were riding on a bull, as if he were surrounded by dogs, wolves, bulls, warriors, and soldiers, or journeying home, where he believes everything is destroyed by fire; *buffoonish insanity*, with *ridiculous actions*; fingers everything, even people, with laughter; gestures as if she were washing, counting money, or drinking; dances and runs about in his shirt; shaking of the head, with foam before the mouth; claps her hands at night, accompanied by suffocating cough; thrusts out her tongue, and smacks her lips, with retching and distortion of the face; attempts to pull out the teeth; conceals herself; desires to escape; goes about with busy important looks; gathers herbs together, gives them the wrong names, and offers them to those standing around; imagines he is shooting, and uses his stick as a gun; believes he sees his deceased sister, and converses with her in the churchyard; believes himself to be in his right reason, and wants to go home; fearful insanity; loquacious, lascivious insanity; growling and barking like a dog; singing, whistling, trilling, hopping, and dancing.

HYOSCYAMUS: *fantastical insanity*, with thousands of imaginary images before the mind; takes men for swine; imagines objects near him to be falling, and catches at them; believes he sees people about him who are absent; takes a stone for a tree, and tries to climb up it; visions of frightful forms, who want to take him away; of fowls bound with chains, of crabs being driven in at the door, of wolves that are going to attack him; takes himself to be a clergyman, and will have a priest's gown drawn over his shirt, and go into the church to preach; fearful idea of being bitten by dogs, burnt, sold, or poisoned; believes himself possessed by a devil; considers himself a

criminal, and reproaches himself; talks about going to a wedding, or on a journey, and prepares himself for it with great loquacity; *loquacious insanity*, with many improper speeches; babbles about secrets a wise man would keep to himself all his life; *lascivious, shameless insanity*; strips himself naked, lies in bed and tattles; wanders far away in the heat of the sun, wrapped in a fur coat; sings love-songs and low ballads; *buffoonish insanity*, with dancing, ridiculous gestures, powerful movements with the hands, and gesticulates like a harlequin; sits stiff as a statue in bed; gestures as if he were cracking nuts, or as if he would drive away peacocks; taps himself on the head, the nose, and all about the bed; introduces improper words in reading; wandering talk and disconnected words.

OPIMUM: *fantastical insanity*, with frightful visions of mice, scorpions, dragons, grotesque faces, skeletons, hideous ghosts and devils, that congregate around his bed and torment him, on this account he wishes to flee; in his delirium points now with laughter at masked people, now with fright and shuddering at combatants who would stab him, whereat he became very angry, when one talked of his being insane, whilst he reproached himself with being so foolish; *loquacious insanity*; talks in a confused manner, mixes all subjects together, and retracts what he has just said; commits indecent actions; imagines he is not in his own house; strange fancies in the paroxysm of insanity; violent insanity, with red face, distorted mouth, sparkling eyes, and increased activity of the motions of the body; rolls about on the ground, and does not recognise his own relations, with swelling of the head and face, protruding inflamed eyes, and thick blueish-red lips; delirium, with chattering about old occurrences; *gay insanity*, with great joyousness, much chattering, singing amorous songs, laughing and buffoonery; ecstasies; *enthusiastic insanity and conceitedness*, with sublime profound contemplations, and sagacious enquiries, with constant sleeplessness.

STRAMONIUM: *fantastical insanity*, with many strange images, or with visions of ghosts, furious dogs, cats, rabbits, or other *frightful forms, that appear to come sideways out of the earth*, causing dread and anxiousness, with trembling and shuddering with fright; *fixed notion*, as if the body were cut into two at the middle, as if everything around him were

very small, he himself, however, very large and elevated ; speaks of seeing a multitude of people, and tries to lay hold of them ; imagines he will be slaughtered, roasted, and devoured ; believes himself always alone, abandoned, or as if in a wilderness, and surrounded by frightful forms ; fancies a dog is biting and tearing the flesh of his breast, and complains about it ; introspectiveness, going about the room occupied merely with his imaginations, with sparkling eyes, surrounded by a blue margin ; runs about insane many days, occupied with thousands of not unpleasant phantasms, without speaking, and indicates his desires by signs only ; *loquacious insanity* ; talks nonsense, and excuses himself with this, that he was forced to it against his will ; speaks with absent persons as if they were present, and addresses inanimate objects by the names of those persons ; now constant babbling, now furious laughter, or motions as if spinning ; *proud insanity*, with affected importance ; *lascivious insanity*, with indecent speeches and singing ; *enthusiastic insanity*, converses with spirits ; *religious insanity*, with pious gestures, praying, singing, and kneeling ; *fearful insanity* ; starts up in great anxiousness, cries out she is going to fall ; whistles, and points at imaginary gnats, which she tries to catch ; springs out of bed at night, and cries out, he is fearful of the disease appearing in his head ; *buffoonish insanity* ; gesticulates, dances, laughs, and sings ; crawls about in the bed, claps his hands and laughs ; dances in the churchyard at night ; constant alternation of ridiculous tricks and sorrowful gestures.

VERATRUM : *insanity of various kinds* ; imagines himself to be a hunter ; pretends he is deaf and blind, or has a cancer ; thinks himself a prince, and is proud ; improper, foolish actions ; nonsensical talk and delirious babbling ; *religious insanity*, with babbling about promises he has to fulfil, frequent praying, imagines he is somewhere else than at home, accompanied by extreme coldness of the body, and happy, sometimes smiling features ; *amorous lascivious insanity* ; kisses everyone that goes near her ; boasts of being pregnant, and pretends she will soon be confined, and feels the pains of labour ; *gay insanity* ; laughs constantly, also with deep redness, and heat of the face, or in alternation with whining ; sings joyously and trills at night ; claps her hands and sings, with cough and tenacious mucus in the chest ; *restless insanity* ; runs about

in the room often, until he falls down from exhaustion; frequently runs about anxious and fearful, with cries, and pale or dark blue face.

§ 109.

7. REMEDIES OF SECONDARY IMPORTANCE.—Besides the foregoing principal remedies, the following, in many cases, will be found likewise very suitable in *insanity*: 2) ars., calc., cupr., lach., merc., mosch., n-vom., phosph., puls., sec., sep., sulph., and among these particularly:

ARSENICUM: *fantastical insanity*; believes he sees an absent person lying dead before his eyes; sees ghosts day and night; imagines himself surrounded on all sides by thieves, whom he continually sees and looks for all over the house; believes he sees worms creeping about on his bed; springs out of bed from fear, and conceals himself; wandering talk, with open eyes; attack of insanity, with anxiousness, ringing, as of bells, in the ears, and vision of a person hanging by the neck, with inclination to hang himself; great inquietude, loss of speech, writing in illegible characters, trembling, weeping, perspiration from fear, kneeling, and holding of the hands in an entreating manner.

CALCAREA: insanity, with numerous, often frightful, visions of fire, murder, rats and mice; visions, especially in the evening in bed, with dread of the dark, desire for light, and amelioration after emission of flatus; many appearances and fantastic ideas in closing the eyes in the evening in bed, where she imagines she hears noises under the bed, or sees horrible faces; thinks the room is a garden walk; at night feeling of confusion of thought, as if he would lose his reason; dread of losing his reason at night, with chilliness, and bruised sensation in the limbs; senseless sitting up in bed at night and playing with the hands.

CUPRUM: insanity of various kinds; believes himself to be a commanding officer; imagines he has herbs to sell or stools to repair; fearful insanity, with inclination to escape; delirious senseless talk; insane singing; spits at people in the face, and then laughs at it; morose, spiteful insanity; in all the paroxysms the pulse full, strong, and quick, eyes red and

inflamed, looks wild, talk disconnected, and towards the end perspiration.

LACHESIS: jealous insanity, aggravated in the evening; ecstatic insanity, as if after great joy, with desire to talk and to do a great deal; loquacious insanity after over study, with long speeches, in a lofty style, rapidly passing from one idea to another, and pride and mistrust towards those about him; *religious insanity*, believes himself predestinated by God to be everlastingly damned; delirious loquacity; paroxysms of timid insanity, with dread of the cholera, robbers, etc., and belief in the reality of all these things.

MERCURIUS: dread of loss of reason, with visions of running water, where none flows; frightful visions in the evening in bed; believes he hears some one breaking into the house at night; senseless talk and actions, also with great inclination to weep; *buffoonish insanity*; seizes people he meets by the nose; lights a fire in the stove in the height of summer, lays swords crosswise over each other, and places in one corner boots, in the other lights, with heaviness in the head, and total indifference towards heat and cold; uncovers himself insanely at night, tosses the straw of his bed about the room, and uses abusive language; jumps in the air as if mischievous, during the day, with abusive language; smears his expectoration with his feet on the ground, and licks it up again; licks up cow-dung and mud out of pools, and puts little stones in his mouth, with bloody stools, cutting pains in the abdomen, loss of appetite, and pale sunken countenance.

MOSCHUS: talks to himself as if insane and buried in thought, gesticulates with the hands, and calls out suddenly, "oh! oh!" folds his arms together, and makes extraordinary movements, as if insane; shouts suddenly, "I fall!" as if she should faint, remains, however, quietly seated; walks about, then sits down again; holds the head between the hands and complains about severe pains, without indicating their situation; complains, in a confused harsh manner, as if one would cut off his hands and feet.

NUX VOMICA: insanity, with perverted talk and actions; runs about insanely outside of the house; give unsuitable wrong answers; talks of his bed having been sold, and some one else is going to lie down in it; sorrowful visions at night, believes

he sees the headless trunks of dead friends ; frightful visions ; murmuring delirium.

PHOSPHORUS : fantastical insanity ; believes, in the evening on going to sleep, that a villain seizes him by the throat, and wants to choke him ; seizes the hands of those around him with anxiousness, and fearful gestures while asleep ; imagines he is on a distant island, with wandering talk ; imagines she is a lady of quality, has influential company, etc. ; undresses herself, and will go naked.

PULSATILLA : fantastical insanity, with anxious delirium and frightful visions ; erects herself in her sleep, and commands the man she sees to be driven away ; desires the black dog, the cat, the bees she imagines she sees, to be driven away ; violent insane delirium, with loss of consciousness ; insanity, with inclination to escape ; sits still in one place, with folded hands, and strange cold looks ; religious insanity, with praying and weeping.

SECALE : insane wandering talk and hallucinations, with subsequent vomiting and somnolency ; subsequent to the delirium, vertigo, as if intoxicated, with bruised feeling in the limbs, and feebleness ; insanity, with senseless actions, and inclination to treat his own relations contemptuously and sarcastically ; insanity, with inclination to drown himself.

SEPIA : raises himself up in bed at night, as if insane, draws his eyelids together lightly on being addressed, makes his body rigid, with outstretched arms and mouth shut, and talks insanely ; insane babbling about three couriers that he sees approaching, and pointing with the finger at people that stand here and there.

SULPHUR : insanity, with frightful visions of grotesque faces, or numerals, which become larger and larger, especially in the evening, in bed, and at night ; imagines she has a very beautiful gown, which she must take great care not to soil ; takes old rags for beautiful clothes, a jacket for a coat, a cap for a hat ; destroys all her clothes, and throws them out of the window, because she imagines she has everything in abundance, with emaciation even to a skeleton ; wandering talk day and night ; believes his body to be quite black ; great inclination to indulge in philosophical and theological fancies.

§ 110.

8. **RARER REMEDIES.**—Besides those medicines above given, the following will be found also very useful in rare cases : 3) acon., anac., aur., bry., camph., cann., canth., carb-an., carb-vg., cham., cic., con., croc., dulc., hell., hep., kal., magn-m., natr., natr-m., nitr-ac., n-mosch., phos-ac., plat., rhus., sil., and especially when the following symptoms occur :

ACONTIUM : fixed fantastical ideas at night, with rambling thoughts and waking dreams ; insane wanderings, especially at night, with anxiousness, inclination to escape, and laughing or weeping ; insane buffoonery, and running about the house, with precipitation in dispatching his business.

ANACARDIUM : insane ideas ; believes he hear his name called by absent relations, with timidity and apprehension of misfortune ; talks about seeing a bier in the next room, upon which he himself or one of his friends is lying as a corpse ; feeling as if his spirit had no connection with the body ; confounds the present with the future.

AURUM : nocturnal rambling talk, in the shape of questions, with hasty speech and red face ; speaks in a wandering manner, whilst he holds a conversation with an absent friend in his thoughts ; religious insanity, with praying and weeping.

BRYONIA : anxious delirium in the evening, in bed, with inclination to run away ; rambling talk early in the morning, about business ; fancies in the evening he is among strangers, with desire to return home, and hasty speech ; nocturnal delirium.

CAMPHORA : insane rambling talk, and confusion of thought ; senseless talk and actions ; in the evening, on closing his eyes, sees things that become larger and smaller simultaneously with the beats of the pulse.

CANNABIS : insanity, with attacks of tetanus ; paroxysms of insanity, now serious now joyous.

CANTHARIS : fantastical insanity, with nightly visions ; believes he hears footsteps in the room, knocking under the bed, and then that they cease and recommence ; imagines some one takes hold of his hand, or lays a cold hand on his

shoulder; insane talk about business and persons long deceased.

CARBO-ANIMALIS: insane, confused ideas, early in the morning; visions of ugly faces in the evening, in bed; imagines everything altered, as in an abandoned deserted city.

CARBO-VEGATABILIS: nocturnal delirium, with feverish heat; frightful visions in the dark; believes he hears footsteps at night in his room, and which approach his bed; nightly conceit that everything becomes smaller, with anxiousness.

CHAMOMILLA: nightly wandering, on waking, and sitting up in bed; believes he hears the voices of absent persons at night; visions, and lively imaginations before the soul; rambling talk, with open eyes, feverish heat, red cheeks, sighing and tossing.

CICUTA: insane rambling; buffoonish insanity; jumps at night out of bed, dances, laughs, performs ridiculous tricks, claps the hands together, and drinks much wine; all these symptoms accompanied by deep redness of the face.

CONIUM: nightly delirium and wandering; believes he hears some one coming into his room at night; confused senseless ideas; confirmed insanity.

CROCUS: insane joy and joyousness, with headache, paleness of the face, and obscuration of sight; lively insanity, childish tricks; now great tenderness, and insane gaiety, now fury.

DULCAMARA: nocturnal, insane delirium; rambling talk, with weeping and great impatience; believes he hears himself called by name early in the morning, and sees a form that becomes larger and larger, and, at last, disappears in the ceiling.

HELLEBORUS: numerous visions of all sorts of images early in the morning, in bed; in the evening visions of faces, forms, that disappear as quickly as they come.

HEPAR SULPHURIS: rambling talk, in a soft voice, with burning heat of the body; frightful visions; believes he sees his neighbour's house in flames; believes he sees a dead person early in the morning, in bed.

KALI CARBONICUM: nocturnal wandering talk, in sleep, with sitting up in bed; waking, delirious dreams at night,

with fever, and tendency to start; frightful visions; delirious dreams day and night; feeling as if crazed in the head.

MAGNESIA MURIATICA: imagines, while she is reading, she hears some one behind her repeating the words, with buzzing and growling around her; believes, on sitting up, she sees rocks and clouds in the air, with anxiousness.

NATRUM CARBONICUM: believes, in the evening, in bed, she sees soldiers marching in the air; appearance of a dead person, early in the morning, in waking.

NATRUM MURIATICUM: says improper things; dread of losing his reason and becoming insane, also at night in bed; in the evening his thoughts are not under his controul.

NITRI ACIDUM: frightful visions, that drive one out of bed; in the evening in bed sees all kinds of forms, that run, walk, come, disappear, and become larger and smaller.

NUX MOSCHATA: insane intoxication; rambling talk, with violent vertigo, strange gestures, loud babbling, and impossibility to keep himself quiet; confirmed insanity; senseless talk and actions.

PHOSPHORI ACIDUM: illusions of the imagination; believes he hears bells, or sees objects lying beyond the circle of his vision moving about; appearance of numerals before the eyes in the evening, in bed, and during the day, with heat in the head and nausea.

PLATINA: insane idea that he is pursued by evil spirits, with cries for help; takes all those standing around for devils; senseless talk; on entering the room believes himself to be very great and elevated, and to see everything about him very small and low, with inclination to treat with contempt, and pride.

RHUS TOXIC.: illusions of the imagination and of the senses; delirious dreaming; loquacious insanity; notion of being poisoned some day; insane ideas, with dread of death.

SILICEA: fixed ideas about pins, which he sees everywhere, and looks for, and which always occupy his whole thoughts.

Besides the remedies already mentioned, we direct the attention of the reader to the following also: 4) agar., ambr., ant., arn., caus., chin., cin., coff., colch., coloc., dig., graph., ign., iod., lyc., plumb., staph., tart., further notice of which

will be found in the *general* indications in the *first* part, (§ 44.)

§ 111.

9. INDICATIONS ACCORDING TO THE SYMPTOMS.—In accordance with these the following will always be found especially indicated in *insanity*, when there are :

ACTIONS of a foolish kind: 1) bell., hyos., op., stram., veratr.—2) ars., calc., canth., cupr., lach., merc., mosch., n-vom., phosph., puls., sec., sep., sulph.—3) acon., carb-vg., cham., cic., croc., hell., lach., n-mosch., phos-ac., plat., plumb.

ACTIVITY, insanity with bustling disposition: bell., bry., canth., cupr., phosph.

ALTERNATIONS of the phenomena: 1) bell., croc., plat., stram.—2) acon., cann., con., natr-m., n-mosch.—3) anac., ars., carb-an., hyos., kal., lyc., merc., veratr.

AMOROUSNESS, amorous insanity: ant., hyos., stram., veratr.

BUFFOONERY, buffoonish insanity: 1) bell., cupr., hyos., stram.—2) cic., croc., ign., lach., merc., op.

DANCING, frequent: 1) bell., cic., stram.—2) acon., hyos., natr-m., phos-ac., plat.

DREAD, fearful insane ideas: 1) bell., op., puls., stram.—2) ars., hyos., lach., phosph., plat., sulph., veratr.—3) anac., calc., natr-m., rhus.

ECSTASY, delight: agar., op., lach.

ENTHUSIASTIC ideas, enthusiastic insanity: 1) agar., lach., op., sulph.

FANTASTICALNESS, fantastic insanity, spirit-seeing, etc.: 1) bell., hyos., op., stram.—2) acon., anac., hep., n-vom., phosph., puls., sulph.—3) ars., canth., carb-vg., lach., natr-m., rhus., sep.

FEELING, ILLUSIONS OF: bell., canth., hyos., ign., merc., n-vom., phosph., sabad.

FLEE, DESIRE TO, to escape: 1) bell., hyos., n-vom., puls., stram.—2) acon., cupr., lach., veratr.

FURY, furious insanity, insanity with phrenzy (*Ecstasis cum mania*, Heinroth): 1) bell. hyos., stram., veratr.—2) ars., canth., croc., cupr., lach., lyc., merc., phosph., sec., tart.—3) acon., anac., camph., con., n-vom.

GAIETY and LAUGHTER, gay insanity : 1) acon., bell., croc., hyos., stram.—2) con. natr-m., n-mosch., phosph., plat., veratr.—3) aur., calc., carb-vg., cic., cupr., op., puls., sulph.

GESTICULATIONS : ars., hyos., mosch., n-vom., puls., stram.

GESTURES : insane, foolish gestures : 1) bell., hyos., stram., veratr.—2) ars., merc., mosch., n-vom., puls.

HEARING, ILLUSIONS OF : bell., calc., carb-vg., canth., cham., con.

HIDING, disposition to conceal himself : ars., bell., cupr., hyos., puls., stram.

HYPOCHONDRIASIS, hypochondriacal insane ideas : 1) calc., ign., n-vom., sulph.—2) bell., hyos., sabad., stram., veratr.—3) anac., con., lach., merc., phosph.

IDEAS, fixed, vide under *Imaginations*.

IMAGINATIONS, fixed ideas, foolish conceits : 1) bell., hyos., op., stram., veratr.—2) ars., canth., cupr., lach., merc., n-vom., phosph., plat., puls., rhus., sulph.—3) anac., aur., bry., camph., carb-an., carb-vg., ign., nitr-ac., par., petr., sabad.

————— for the isolated fixed ideas, as, for example : fancy that he is *alone*, *possessed*, etc., see the *general* indications (§ 46) in the *first* part.

INQUIETUDE, RUNNING ABOUT, insanity, with disposition to wander : 1) bell., canth., hyos., n-vom., stram., veratr.—2) ars., calc., cham., hep., merc., phosph.—3) anac., carb-vg., caus., croc., plat., puls., rhus.

JEALOUSY : 1) hyos., lach.—2) camph., n-vom., puls.

LASCIVIOUSNESS, lascivious fancies : 1) bell., hyos., stram., veratr.—2) calc., canth., carb-vg., lach., phosph., puls., zinc.

LAUGHTER, vide *Gaiety*.

LOQUACITY, insanity with babbling : 1) hyos., stram., veratr.—2) ars., bell., canth., caus., croc., lach., natr.

MALICE : 1) anac., n-vom.—2) canth., carb-an., mosch., natr-m.—3) ars., bell., cann., con., croc., cupr., hep., hyos., natr., plat., stram., veratr.

MANKIND, HATRED OF, misanthropical insanity : 1) ars., calc., cic., phosph.—2) natr-m., nitr ac.

MELANCHOLIA, melancholy fancies, *insanity with melancholy* : 1) ars., aur., bell., caus., ign., lach., natr-m., puls., rhus., sulph., veratr.—2) bell., hyos., lyc., merc., n-vom., phosph., plat., stram.—3) acon., anac., ant., croc., cupr.

MISTRUST, suspicion, suspicious insanity : 1) cic., hyos.,

lyc., puls.—2) anac., ant., aur., bell., cham., hell., hyos., lach., merc., n-vom., op.—3) acon., carb-vg., con., cupr.

PHRENSY, vide *Fury*.

PRAYING, insane: bell., puls., stram., veratr.

PRIDE, insanity with pride: 1) lach., plat., stram., veratr.—2) arn., chin., hyos., phosph., sulph.

PROPHECYING: agar.

RELIGIOUS ideas, religious insanity: 1) bell., hyos., lach., puls., stram.—2) ars., aur., bell., croc., lyc., sulph.—3) carb-vg., con., merc., n-vom., veratr.

SHYNESS: 1) anac., hyos., stram., puls., rhus.—2) acon., aur., bell., cic., con., lyc., merc., sulph.

SIGHT, ILLUSIONS OF, vide *Visions*.

SINGING, constant: 1) bell., croc., stram.—2) cupr., hyos., natr-m., op., phosph., plat., veratr.

SUICIDE, DESIRE TO COMMIT; insanity, with disgust at life: 1) ars., aur., n-vom., puls.—2) ant., bell., carb-vg., hyos. rhus., stram.

TACITURNITY, insanity, with quiet disposition: 1) bell., hyos., ign., puls.—2) bell., cham., n-vom., op., plat., veratr.—3) aur., calc., carb-an., lach., lyc., natr-m., nitr-ac., phos-ac.

TRANSCENDENTAL fancies, speculations (Heinroth): agar., lach., op., sulph.

VERSE-MAKING: agar., lach., op.

VISIONS: 1) bell., hyos., op., stram.—2) hep., n-vom., puls., rhus.—3) carb-vg., dulc., hell., kal., magn-m., natr., phosph., sulph.—4) ars., calc., camph., cham., cic., lach., merc., phos-ac., plat., sep., veratr.

WEEPING: 1) bell., calc., ign., lyc., natr-m., plat., puls.—2) ant., ars., camph., carb-an., carb-vg., con., cupr., lach., merc., stram., phosph., phos-ac., rhus., stram., veratr.

§ 112.

10. CAUSES AS INDICATIONS.—According to these indications the following will be found especially serviceable when the disease arises from:

AMBITION, mortified: 1) plat.—2) aur., bell., hyos., ign., lyc., phosph., puls., stram., veratr.—3) arn., chin., sulph.

ANGER and VEXATION: 1) acon., bry., cham., n-vom.—2) ars., bell., ign., phosph., plat., puls.

CONSCIENCE, REPROACHES OF: 1) ars., sulph.—2) aur., lach., puls., stram., veratr.—3) carb-vg., coff., hyos., merc., n-vom.

CONTINENCE, contrary to habit: 1) bell., con., hyos., lach.—2) canth., phosph., stram., veratr., zinc.

ERUPTIONS, suppressed: 1) ars., bell., hyos., lach., stram., sulph.—2) lyc., merc., phosph., phos-ac., puls., rhus., sep., veratr.

FORTUNE, LOSS OF: 1) puls., rhus., sep., sulph.—2) anac., calc., caus., con., ign., lach., natr-m., phosph., phos-ac.

FRIGHT and FEAR: acon., bell., hyos., ign., lach., n-vom., op., puls., veratr.

GRIEF and AFFLICTION: 1) ign., phos-ac.—2) ars., caus., graph., lach.

HÆMORRHAGES, suppressed: 1) bell., cupr., n-vom., op., stram., sulph., veratr.—2) acon., ars., carb-vg., lach., lyc., phosph., plat., sec.

HYPOCHONDRIASIS, i.e., when insanity, in consequence of this, has assumed the form of perfect dementia: 1) calc., ign., n-vom., sulph.—2) bell., hyos., sabad., stram.—3) anac., con., lach., merc., phosph.

JEALOUSY, as a cause: 1) hyos.—2) lach., n-vom., puls.—3) bell., stram., veratr.

LOVE, UNFORTUNATE, unhappy love: aur., bell., hyos., ign., n-vom., phos-ac., stram., veratr.

LYING-IN-WOMEN: 1) plat.—2) bell., puls., veratr.—3) sulph., zinc.—4) canth., natr., n-vom., phosph., stram.

MASTURBATION: merc., n-vom., phosph., phos-ac., sulph.

MELANCHOLIA, when insanity, in consequence of this, has assumed the form of complete dementia: 1) ars., aur., bell., calc., ign., lach., natr-m., puls., rhus., sulph., veratr.—2) hell., hyos., lyc., merc., n-vom., phosph., plat., stram.—3) acon., anac., croc., cupr.

MENSTRUATION, DISORDERED: 1) lach., puls.—2) bell., hyos., op., stram., veratr.—3) calc., con., croc., ign., rhus., sep., sulph.

MENTAL EXERTION, over-study: 1) calc., lach., n-vom., op., sulph.—2) aur., bell., ign., natr-m., puls., sep., sulph.—3) arn., ars., croc., lyc., natr., plat., sil.

NARCOTIC substances, abuse of: 1) lach., merc., puls.—2) bell., camph., n-vom., op., sulph.—3) ars., hyos., lyc., natr-m., rhus., sep., stram., veratr.

PREGNANT FEMALES, in: hell., lach., merc., plat., puls., stram., veratr.

RELIGIOUS causes: 1) hyos., lach., puls., stram., sulph.—2) anac., ars., aur., bell., croc., lyc.—3) carb-vg., cham., con., merc., n-vom., veratr.

SEXUAL EXCESSES: 1) n-vom., sulph.—2) calc., con., phosph., stram.—3) anac., ars., bell., carb-vg., hyos., merc., natr-m., phos-ac., puls., sep., veratr.

SORROW and domestic cares: 1) ars., ign., phos-ac.—2) hyos., lach., lyc., n-vom. veratr.

SPIRITUOUS LIQUORS, abuse of: 1) bell., n-vom., op., stram.—2) acon., ars., calc., carb-vg., chin., coff., hell., hyos., lach., merc., natr., puls., sulph.

SUN-STROKE: 1) acon., bell., camph., hyos., lach., op.—2) agar., bry., sulph.

§ 113.

11. CONCOMITANT AFFECTIONS AS INDICATIONS.—Lastly, in relation to these, the following will be found especially useful, when there is :

ABDOMINAL AFFECTIONS: 1) n-vom., puls., rhus., sulph.—2) ars., bell., calc., canth., carb-vg., ign., lyc., merc., phosph., plat., plumb., veratr.—3) acon., anac., aur., bry., cann., caus., cocc., con., croc., dig., dule., natr-m., op., phos-ac., sec., sil., stram.

APPETITE, LOSS OF: 1) bell., op., veratr.—2) ars., calc., canth., lyc., merc., n-vom., plat., puls., sulph.—3) acon., anac., ant., cic., cocc., con., ign., natr-m., n-mosch., rhus., sil., thuj.

CEREBRAL AFFECTIONS of an organic nature: 1) acon., bell., canth., hyos., lach., merc.—2) ars., bry., camph. hell.

COLDNESS of the body: 1) ars., camph., croc., cupr., stram., veratr.—2) cann., canth., carb-vg., cic., lyc., natr-m., n-vom., puls., rhus., sulph.

EMACIATION: 1) ars., calc., lach., lyc., n-vom., sulph.—2) anac., natr-m., phosph., sil., veratr.—3) cupr., dig., dule., phos-ac., puls.

FACE, BLOATEDNESS OF THE: 1) bell., hyos., op., stram., veratr.—2) acon., canth., lach., lyc., merc., n-vom., phosph., puls., tart.

FACE, BLUENESS OF THE: 1) acon., cham., lach.—2) cupr., puls.—3) ars., aur., bell., bry., con., hyos., ign., merc., veratr.

FACE, DISTORTION OF THE: 1) ars., bell., camph., cham., lach., n-vom., sec., stram.—2) caus., cic., cocc., cupr., ign., lyc., merc., op., plat., rhus., veratr.

FACE, HEAT OF THE: 1) cocc., con., lyc., merc., puls., sulph., veratr.—2) acon., bell., cann., cham., kal., lach., n-vom., op., rhus.—3) anac., mosch., plat., sil.

FACE, PALENESS OF THE: 1) ars., calc., croc., merc., phosph., puls., rhus., veratr.—2) anac., carb-vg., cham., dulc., hell., ign., n-mosch.—3) camph., canth., dig., hyos., lach., laur., magn-m., n-vom., phos-ac., plumb., sec.

FACE, REDNESS OF THE: 1) acon., ars., bell., hyos., merc., n-vom., op., sulph., veratr.—2) bry., cocc., cupr., dulc., ign., lyc., plat., puls., rhus., stram.

FACE, SUNKEN: 1) ars., chin., n-vom., phosph., sec., veratr.—2) canth., cupr., lach., rhus.

FACE, YELLOWNESS OF THE: 1) acon., ars., canth., lach., lyc., merc., n-vom., phosph., puls., sulph., veratr.—2) anac., aur., bell., caus., croc., dig., dulc., sec.

FEVER-HEAT, during the: 1) bell., hyos.—2) acon., bry., merc., n-vom., phosph., puls., rhus., sulph.—3) ars., calc., dulc., ign., lyc., sil., stram.

HEADACHE: 1) ars., croc., veratr.—2) bell., lyc., natr-m., puls., sep., sulph.

HEAD, CONGESTION OF THE: 1) acon., bell., lach., op., sulph.—2) aur., bry., carb-an., carb-vg., cic., hyos., n-vom., phosph., sil., stram., veratr.

LIVER AFFECTIONS: 1) bell., lach., lyc., merc., n-vom., sulph.—2) acon., ars., aur., calc., puls.—3) cham., ign., kal., natr-m., n-mosch., sil.

LUNGS, AFFECTIONS OF THE: 1) bell., hyos., veratr.—2) ars., calc., hep., kal., lach., lyc., merc., phosph., puls., sulph.—3) bry., carb-vg., con., dig., dulc., laur., natr-m., n-mosch., n-vom., phos-ac.

MOUTH, FOAM BEFORE THE: 1) bell., hyos., stram., veratr. 2) canth., cic., cocc., cupr., ign., laur., sec.

MOUTH, DISTORTION OF THE: 1) bell., op., stram.—2) dulc., lach., lyc., merc., n-vom.

PARALYSIS : 1) bell., caus., lach., op., stram., sulph., veratr.—2) ars., canth., carb-vg., hyos., merc., n-vom., sec., sep.—3) alum., anac., arn., chin., cupr., graph., laur., lyc., oleand.

PHARYNX, SPASM OF THE : bell., canth., hyos., lach., n-vom., stram., veratr.

PTYALISM, and frequent EXPECTORATION : 1) bell., hyos., op., stram., veratr.—2) calc., canth., lach., merc., sulph.—3) ant., caus., cham., dig., dulc., hell., lyc., natr-m., puls.

SKIN, DRYNESS OF THE, deficiency of perspiration : 1) bell., calc., hyos., op., phosph., sec., sulph., veratr.—2) acon., ars., bry., cann., kal., merc., n-vom., phos-ac., plat., puls., rhus.—3) camph., caus., cocc., lach., mosch., n-mosch., plumb., sil.

SWEAT, very copious : 1) bell., hyos., op., stram., veratr.—2) ars., calc., hep., lyc., merc., natr-m., n-vom., phosph., puls.—3) acon., bry., carb-an., carb-vg., caus., cocc., ign., natr., nitr-ac., phos-ac., sep., sil., tart., thuj.

TRISMUS : 1) bell., hyos., op., veratr.—2) acon., canth., cupr., lach., merc., n-vom., phosph., sec.

UTERINE AFFECTIONS : 1) bell., con., plat., puls., sec., sep., sulph.—2) cham., cocc., hyos., ign., magn-m., n-vom., veratr.—3) carb-an., caus., croc., kal., mosch., natr-m., n-mosch., op., rhus., stram.

II.

ACUTE INSANITY.

PHRENESIS ACUTA.

(*Phrenesia, Phrenitis.*)

§ 114.

1. DESCRIPTION OF THE DISEASE.—The acute psychical disorder about to be considered, which some hold to be synonymous with inflammation of the brain (*Encephalitis*), or its membranes (*Meningitis*) ; others, on the contrary, a sort of so-called spontaneous HYDROPHOBIA (*Rabies s. hydrophobia spontanea*), whilst the French cite it as a peculiar form, under

the name of *Delirium acutum* (*Délire aigu*), or acute insanity, is a febrile disorder of the intellects, which, according to the post-mortem examinations, occur without any trace of previous inflammation, or otherwise organic disturbance of the substance of the brain, or its membranes, and, therefore, may consist as a pure psychological functional disorder. Owing to its great tendency to pass into mania, or phrensy, it properly holds an intermediate place between the *manicæ* and *moræ*; but according to its proper nature it is no primary form of mental excitement, but a *disorder of the intellect*, to which, subsequently, in many, and by no means in all cases, the signs of mania are first added as complications, or secondary phenomena, for which reason, not very correctly as some think, we have appointed its place, not among the *Hyperthymia*, as a kind of mania, but on the contrary *here*, among the *disorders of the intellect*. In all those patients seized by this affection the features, looks, gestures, and every motion indicate a peculiar, gloomy, uneasy disposition that evidences the serious nature and great malignity of the affection. Almost always there appears very early a general wandering talk, with abundant illusions of all kinds of the imagination and senses; the ideas of the patient crowd upon one another, come and go, become confused, and cross each other without connection and without regard to external objects; self-consciousness disappears; the patient pays no attention to others, no longer recognises his own relations, and roves about, in his thoughts and imaginations, in all directions, or repeats, for hours together, the same unconnected, senseless words, frequently merely changing their order, as, for example, *Paris, London, saved, Jesus, Maria, Joseph, damned, or, king, government, Paris, his, drowned*, and so on. Generally, in such fantasies, the ideas with which the patient occupied himself, play an important part; frequently, however, these patients are tormented by great discouragement and despair, and in almost all previously religious patients, one hears chiefly the words, *hell, hell, damned, lost*. Others, again, on the contrary, observe an obstinate silence, or speak only to certain persons, or only at night, whilst, to the persons generally near them, or during the whole day, they will not speak a word. This is accompanied chiefly by extreme irritability of the entire nervous system, with too great sensitiveness

to all sensuous impressions, owing to which the majority of these patients cannot refrain from sighing and moaning, howling and crying; bright light, contact, and the least noise, especially put them beside themselves. Also almost all of them show great inquietude of body and mind, with much activity, and not seldom involuntary convulsive movements appear, which resemble those of epileptics, and hysteric persons, with grinding of the teeth, trismus, tetanus, etc. The most remarkable symptom, however, is a true *spasm of the pharynx*, creating an *aversion to all liquids*, which is seldom wanting, and often induces such a form of hydrophobia, that no power on earth is able to force the patients to swallow a single drop of any liquid whatever, inasmuch as every kind of drink immediately returns again by the nose or mouth. If the disease has reached this stage, the delirium may then easily become *maniacal*; the patients shout, howl, become exasperated; abusive, curse, threaten, strike all round, spit, and bite, so that one might consider them, without hesitation, afflicted with *hydrophobia*, and hence, this state has really been confounded with *hydrophobia*, namely, in those cases where, after being bitten by dogs not mad, a similar disease was created by mere fright. Hence, the so-called *Hydrophobia spontanea* is probably nothing else than the present form of *insanity with fever, and furious delirium*. Besides this, acute insanity is always accompanied by fever, the pulse being seldom under 100, frequently 140 to 150. In the first period of the disease the face is mostly red and bloated, or alternately red and pale; the look wild, gloomy, and dark; the eyes red, sparkling, protruding and staring, or moved convulsively, and rolling rapidly about in their orbits; the tongue rough and whitish, or dry, clammy, and brownish; the ears hot and red; the teeth dirty; the voice rough, toneless, and often quite extinguished; the appetite totally lost, even to the most extreme loathing of all food; the bowels obstinately constipated, or, like the urine, discharged involuntarily; the skin hot, dry, and rough, without any exhalation; the sleep mostly totally absent, or very uneasy. At the same time the patients generally diffuse, in an extreme degree, an odour peculiar to all insane, and in the commencement, for the most part, shun their bed, subsequently, however, lie quietly rolled

up into a ball, the face turned to the wall, and usually at the foot of the bed.

§ 115.

2. NATURE, CAUSES, AND DIAGNOSIS.—We have already remarked, in the beginning of the fore-going paragraph, that previous post mortem examinations, far from pointing out any traces of inflammation in the brain, much more frequently do not show the least sign of any anatomical transformation whatever, and, therefore, one must look upon the proper nature of this disease as a *functional* disorder of the affected psychical organs, which disorder will always of a certainty appear when these organs are anatomically injured, to whose appearance, however, the existence of this injury is by no means *necessary*. Also it requires but a very rapid glance at the picture of the disease, above given, in order to perceive immediately that it almost, in every respect, resembles that of insanity, and is distinguished from this only by the more rigidly marked symptoms, and the impression of the features of the disease in all acute forms. The external, or *exciting causes* also, which induce this acute form, are, in general, the same which chiefly form the basis of the psychical disorders, as, for example, particular domestic sorrows, loss of fortune, the climacteric age, fright, jealousy, reproaches of conscience, religious enthusiasm, hereditary predisposition, suppressed mammary secretions, rheumatic metastasis, and so on. Notwithstanding this, however, this acute form of insanity always approximates very closely to inflammation of the brain, and often manifold difficulties are connected with the *diagnosis*, especially as almost all writers mention particularly this form of delirium as the pathognomonic sign of inflammation of the brain and its membranes, and besides this, it may show itself in a very similar manner in other psychical disorders, and not less frequently in some other organic affections of the brain, in dangerous intermittent and eruptive fevers, violent inflammation of the abdomen, and even in some neuroses. *Inflammation of the membranes of the brain* has been most frequently confounded with the present condition. Both have, in common, the convulsive movements, the great uneasiness, the grinding of the teeth, the

spasmodic contraction and rigidity of the muscles, likewise the delirium; only, in acute insanity the peculiar headache, which always occurs six, eight, indeed often twenty-one days before the delirium, and never absent in arachnitis, is wanting here, whilst the delirium, in acute insanity appears constantly without the occurrence of the least painful feeling in the brain, but always follows the psychical precursory symptoms. The comatose condition also, one sometimes observes in inflammation of the membranes of the brain, is always absent in the present form of psychological disease, and the symptoms of distortion and paralysis of one half of the face, nausea and vomiting peculiar to every form of meningitis never show themselves here. Besides, acute insanity furnishes, on the other hand, signs which are wanting in meningitis, as, for example, the great aversion to eating and drinking, the spasm of the pharynx, the sad gloomy look, the peculiar smell or offensive odour of the exhalation from the skin and lungs. The same remarks are also applicable to inflammation of the substance of the brain (*Encephalitis*), and partially also to all other organic affections. In regard to the *feverish delirium*, which is associated as a *symptom* with malignant intermittent fevers, typhoid diseases, traumatic fevers, or nervous excitement, violent inflammation of the chest or abdomen, either the physical concomitant phenomena, the otherwise symptoms evidently pointing to those diseases, also the anamnesis, the perhaps still existing exciting causes, the course and commencement of the phenomena, become just as many distinguishing moments. In *delirium tremens*, which one might also, in some cases, confound with acute insanity, the fever is always wanting, and here that kind of aversion to water never appears by which Phrenesis is distinguished; the rambling talk in *delirium tremens* is mostly of another kind, inasmuch as it turns especially on the frightful hallucinations and the usual occupations of the patient. More difficult is the distinguishing of the acute insanity from acute mania, especially when the former passes into furious delirium. Still this may serve as a guide, that in the acute mania fever is seldom present, the pulse mostly regular, the consciousness is better retained, and total absence of convulsions, spasms and paralysis occurs.

§ 116.

3. COURSE, ISSUE, AND PROGNOSIS.—Seldom does the disease appear suddenly, but is, on the contrary, for the most part, announced by a longer or shorter precursory stage, which may last from a few days or weeks, to many months, aye, or even years. Generally one sees, in such patients, a longer or shorter time before the outbreak of the disease, a remarkable change in their character; they disclose their inclinations and habits; their previous equanimity is transformed into a gloomy, quarrelsome disposition; they become violent, miserly or extravagant, coarse and ill-bred; their previous indifference to all religious ideas is changed into an earnest desire for the salvation of their souls, and the most minute observance of outward ceremonies, while former zeal is transformed into perfect indifference. Others show intense excitement in all their actions, and speak with great hastiness and rapidity, their conversation, however, is dry and abrupt, and their voice more or less altered. One may notice also, frequently, long before the disease breaks out, an absence of connection in their ideas, and not seldom the concealed erroneous idea, that chiefly occupies their mind, the predominant passionate propensity, may be seen glancing through all this disorder. The delirium itself shows then, when it has once set in, two sharply distinguished periods, one of which is characterised by excitement, the other by relaxation, and the duration of the former is very different in different individuals, insamuch as in some cases they continue till shortly before death, in others may give way in a few hours to a general relaxation. Between both periods there occurs, frequently, a kind of remission, or rest, after which, sometimes, a new excitement again begins, till, ultimately, complete relaxation ensues, which always has, more or less, typhoid resemblance. In this period a sunken, hippocratic look is chiefly to be noticed, with yellow earthy complexion, eyes sunk deep in their orbits, dim, secreting much purulent mucus, and, consequently, often the eyelids adhere together, and involuntary evacuations of urine and fæces. This condition of the eyes is mostly a sure precursor of approaching dissolution. Moreover, this delirium may show itself under very different forms, as simple and complicated,

idiopathic and consecutive, i.e., with or without other simultaneous affections, based on primary or secondary affections of the brain, as, for example, when the latter occurs as a rheumatic metastasis, and so on. Simple uncomplicated phrenesis is generally very rapidly determined, often even after the lapse of a few hours or days, and, for the most part, ends in health; very often, however, it is changed into actual meningitis, or a chronic psychological disorder, whose ultimate issue is phrenoplegia and anoxia. Relapses, too, are by no means seldom, and readily occur again about the same time of the year in which the first attack took place. Seldom is the duration of this form of insanity lengthened to beyond five or six days, frequently it terminates in from two to three days, although cases have been seen in which it lasted over six weeks, even two months; generally, however, in favourable cases, improvement or cure takes place about the fifth or sixth day. In regard to the *Prognosis*, everything depends on the nature and appearance of the case. In simple idiopathic, or secondary phrenesis, induced by rheumatic, herpetic, gastric, bilious, and similar metastasis, the cure is nothing rare; a much worse case occurs, however, in that form of phrensy resembling hydrophobia, and the more so the longer the aversion to fluids continues. If the latter symptom lasts, in connection with the remaining spasms, till about the fifth or sixth day, without intermission, then the issue is almost always fatal. The same obtains when the secretion of the purulent gum in the canthi commences, or when, in addition to this, starting of the tendons, and picking at the bedclothes, appear, or when the rambling talk ceases, the condition of the patient is not, however, at all improved. Moreover, *confirmed furious phrenesis* is almost always fatal, and the ancients have hence named it a delirious contemplation of death. Sometimes the reason of such patients again returns, without one therefore being always able to consider the disease as terminated, because even after long perfectly lucid intervals, fresh attacks may still appear. These are always to be apprehended, when, in spite of the improvement of the psychological phenomena, the eyes are still sparkling and very active, the patient is troubled constantly with a certain kind of inquietude, his speech betrays a particular hastiness, and, at the same time, the skin is hot, and the pulse is uninterruptedly accelerated.

§ 117.

4. TREATMENT.—As phrenesis, as one may clearly gather from what has been said, in its psychological phenomena is distinguished from all other kinds of insanity merely by its greater violence, so it is clear that everything that we have said of the latter, in regard to particular remedies belonging thereto, and the special indications for their application, is applicable also to phrenesis, and hence, to be thorough and complete, it would be necessary again to bring forward here everything exactly as it is to be found in the article on insanity. As, however, this would be needless repetition, we consider it to better to direct the reader at once to what has been said there generally, and here only to add a few particular indications specially relating to phrenesis, whilst we bring forward the remedies given among those for insanity, which are especially adapted for the present form of disease. These remedies are, according to previous experience :

a) In the PERIOD OF EXCITEMENT : 1) acon., bell., bry., hyos., op., stram.—2) cham., cupr., lach., merc., n-vom., puls., rhus.—3) canth., cic., coloc., dulc., sulph.

b) In the PERIOD OF RELAXATION : 1) ars., chin., phosph., sec., veratr.—2) arn., hyos., rhus., sulph.—3) canth., cupr., lach.

And among these again most especially adapted where there is :

ANXIOUSNESS, anxious delirium, with frightful images : 1) op., stram.—2) bell., hyos., sil.—3) acon., calc., puls.—4) anac., hep., phosph., veratr.

BILIOUS metastasis as a cause : 1) acon., bell., bry., merc., n-vom., sec.—2) arn., canth., cham., coloc., puls., rhus.

BRAIN, INFLAMMATION OF THE, as complication : 1) acon., bell., bry., hyos.—2) canth., merc., rhus.

CONVULSIONS : 1) bell., cic., cupr., hyos., n-vom., op., stram.—2) arn., ars., cham., lach., merc., rhus., sulph., veratr.—When they are EPILEPTIC : bell., cupr., hyos., n-vom., op., sulph. When HYSTERICAL : cham., cic., n-vom., stram., veratr.

ENTHUSIASM, enthusiastic delirium : 1) bell., stram., sulph.—2) hyos., op.—3) cham., sep., sil., spong.

FACE, BLOATEDNESS OF THE : 1) acon., bell., bry., cham., chin., hyos., n-vom., op., phosph., stram.—2) canth., lach., lyc., merc., puls., rhus., tart., veratr.

FACE, REDNESS OF THE : 1) acon., bell., cupr., hyos., merc., n-vom., op.—2) lyc., rhus., stram., sulph., veratr.

FACE, SUNKEN : hippocratic look : 1) ars., chin., n-vom., phosph., sec., veratr.—2) canth., cupr., lach., rhus.

FACE, YELLOWNESS OF THE : 1) acon., merc., n-vom., puls., sulph., veratr.—2) arn., canth., chin., lach., lyc., phosph.

FEVER-HEAT : 1) acon., bell., bry., canth., cham., hyos., merc., n-vom., rhus.—2) arn., chin., cic., coloc., cupr., dulc., lach., lyc., op., phosph., puls., rhus., sec., stram., veratr.

GASTRIC metastasis as a cause : 1) bry., n-vom., puls., rhus.—2) acon., bell., lach., lyc., merc., sulph.—3) arn., cham., chin., cupr., phosph., sec., tart.

LIGHT, AVERSION TO, when bright light renews the paroxysms : 1) acon., bell., hyos., merc., stram.—2) arn., ars., cham., chin., n-vom., phosph., puls., rhus., sulph.

MILDNESS of the delirium : acon., bell., op., sulph., veratr.

MUTTERING delirium : 1) bell., hyos., stram.—2) n-vom., sep.

PHARYNX, SPASM OF THE : 1) bell., canth., hyos., stram.—2) lach., n-vom., sulph., veratr.

RELIGIOUS ideas : 1) lach., lyc., puls., sulph.—2) ars., aur., bell., hyos., stram.

RHEUMATIC metastasis as a cause : 1) acon., bry., puls.—2) bell., chin., n-vom., rhus., sulph., veratr.—3) arn., calc., canth.

SIMPLE delirium : 1) acon., bell., bry., hyos., op., stram., sulph.—2) arn., canth., cham., chin., coloc., cupr., lach., merc., n-vom., puls., rhus., sec., veratr.

TACITURNITY, insanity, with still disposition : 1) bell., hyos., op., veratr.—2) bell., cham., chin., lach., lyc., merc., n-vom., puls., sulph.

TALKATIVENESS, loquacious delirium : 1) bell., rhus., stram., veratr.—2) lach., op.

TEETH, GRINDING OF THE : 1) ars., bell., hyos.—2) acon., lyc., phosph., sec., stram., veratr.

TETANUS : bell., canth., cham., cic., op., rhus., stram., veratr.

TOUCH, DREAD OF BEING, when the paroxysms are renewed by the touch : bell., op., stram.

TRISMUS : 1) bell., hyos., lach., merc., op., veratr.—2) acon., arn., bry., canth., cham., cic., cupr., n-vom., phosph., rhus., sec.

WATER, AVERSION TO, hydrophobia : 1) bell., canth., hyos., stram.—2) chin., cupr., lach., merc., n-vom.

For all other *remedies* than those given here, as also for all further *indications*, vide the GENERAL REMARKS, § § 44—51.

III.

DISPOSITION TO SPECTRAL ILLUSIONS.

MANTIPHRENESES.

(*Visionary Phantasms. Theurgia.*)

§ 118.

1. ON VISIONS IN GENERAL.—We comprehend, under the above appellations, not only all phenomena of the so-called *spirit-seeing*, but also all those phenomena which determine the condition of the so-called *visionaries*, and by means of which those individuals so affected assert they are able, not only to perceive by their senses the spirits or souls of deceased persons, but, in fact, persons, objects, actions, and occurrences, *distant at the time*, and also thereby are able to read as well the future as the past and present, and not the less easily at a distance of some miles, and in inaccessible spaces, as in their immediate neighbourhood, and the ordinary sphere of their senses. According to the opinion of some authors, self-styled *rational* physicians, all such assertions, when they do not depend on evident deception, belong to the province of illusions and dreams, and, therefore, according to their opinion, all who imagine, and faithfully believe themselves to possess such abilities are to be looked upon as absolute fools and insane persons. Such an abjudication they designate *physiological* and *scientific*, and, *in the excess of their vanity*, shrug their

shoulders, full of sympathising pity for him who, according to their opinion, does not know that the first requisite in all *objective* sensuous perceptions is the possibility of being sensuously affected by the object in question. Now, they conclude further, as everything that lies beyond the reach of the senses, can not possibly affect them, so must, necessarily, every such sensuous perception, without their boundary, depend on a clear illusion of the senses and imagination, and everyone who dares to assert the contrary, is just as necessarily either an imposter, or an ignoramus and simpleton, if he be not, indeed, a complete fool. This conclusion is, in itself, not so bad, and would be quite blameless also, when the very learned gentlemen that drew it had only not forgotten, in the narrowness of their comprehension to consider the matter properly for *themselves*, and to ask themselves, firstly, what the proper limit of the senses is; and, secondly, in what, in the latter instance, an *objective* sensuous perception is distinguished from a purely *subjective*. Then, however finite, however limited, however insignificant we may indeed appear in the creation, still, at last, the true domain of our senses is as infinite, as unlimited, as boundless, extending as far as the ultimate spaces of eternity. Wherever, in the creation, a wave of sound moves the air, or the æther, there the last imperceptible vibrations still strike our ear, where, in the infinite circle of our field of vision, any vibration of light whatever is transmitted, our eye also receives the impression, and when, on the most remote fixed star of the remotest nebula in the direction of our line of vision, the trillionth part of an atom, aye, even an infinitely much smaller point settles, or is changed, so, assuredly, do the variations of light, shade, and colour induced therefrom, also reach our retina, and, however infinitely small they may be there reflected, yet still they are present, and might, aye, would be comprehended and perceived by the internal senses, i.e., be brought to our consciousness, if the latter ever had had time, during its daily occupation with the predominating impressions of daily life, to give itself up to the observation of those distinctions, and to accustom itself to such delicate perceptions. What, however, is not distinguished in the usual condition of our nerves and organs, although it is already objectively distinguished by them, may it not, in certain circumstances, in qualitatively

altered irritability, for example, still here and there reach the consciousness of the subject, as distinguished, and is it, therefore, absolutely inconceivable, that this or that individual, in this or that extraordinary condition, sees and hears that which occurs at a distance of several miles? Indeed, even the so-called interceptions of the vibrations of light, and of the waves of sound, by the objects coming between us and the distant object, are not absolute, but always relative impediments only to our senses; we frequently read through the lining membrane of the egg-shell, as through glass, through paper somewhat thick with more difficulty, through pasteboard not at all; where, however, is the absolute limit to transparency and pellucidness? The author of this work had once under treatment a hysterical lady, suffering from extreme nervous irritation, who frequently sank voluntarily into a magnetic sleep, who, however, offered besides for consideration extremely remarkable physiological phenomena. Whatever occurred in the remotest corner of the house she heard by day, as we do sometimes only in the most profound stillness of night; in darkness, in which a cat could no longer see, she recognized the smallest object, and she sometimes read through the thickest brown paper as through glass. If this, however, is the case, where, then, is the limit to our senses, and with what right can one still assert that all the perceptions of others, which appear to overstep the ordinary boundaries of our objective sensuous perceptions, to be *absolute impossibilities*, and, therefore, also, *always* illusions.

§ 119.

SPECULATIVE PERCEPTIONS.—With the above we have certainly not proved anything as to the possibility of the so-called *spirit-seeing*, but, at the most, only shown the allowableness of *actual sensuous* perceptions of *absent* persons and objects, as certainly frequently occurs in many persons during a state of *magnetic sleep*, and in other individuals suffering from over-excitement of the nervous system, as *physiologico-pathological* phenomena. Another question, however, now presents itself as to how we are to consider the supposed power of looking into the past, the perception of deceased persons, and the prophecy-ing of future things, and whether these also, in certain cases, where no intentional deception exists, permit of *physio-*

logical explanation of their objective existence, or must be, ultimately looked upon as pure *psychical* illusions. We have already, in the first part of this work, while discussing the subject of illusions of the senses in general (§ 5), made the remark, that a perception of external relations by means of the *internal* senses only, when not actually proved, is still *conceivable*, and that the idea of *illusions of the imagination* at all events only embraces those sensations for whose excitation no *external* object exists, but which are clearly induced by the peculiar activity of the senses themselves. Is it, however, now conceivable, that intellectual beings, aye, even living absent persons, can so act on the internal senses of others, that in the latter the sensations of the absent persons are induced precisely as when the perception of these persons was communicated to the internal sense by the aid of the external eye, so must, of a necessity, phenomena be conceivable, which, without a present *sensuously* perceptive object, have still for their origin an *external* one, accurately answering to the image, and which thus have, for the *internal sense*, exactly the same *objective* truth as those perceptions which are communicated to it by the external impressions of the senses. The distinction between truth and deception, *objective* and *subjective* perceptions, consists alone in this, that their excitation in the one case *lies without us*, in the other *within us*. Hence the question as to the possibility of seeing *deceased persons* reduces itself purely to one touching the *existence* of the soul after death, and so long as this existence is not proved a pure impossibility, and a chimera absolutely contrary to all rational thinking, so long it cannot run counter to rational thinking, to accept, at least, as *possible*, under certain circumstances, an immediate influence of this kind on the internal senses of certain persons, and if this *possibility* is allowed, it follows therefrom that all *those* who deny, under all circumstances, the *possibility* of real spirit-seeing, and, consequently, see everywhere illusions only, are not very strict logicians, and, therefore, properly could have no cause to strut so in their supposed superior knowledge, and to look down, as they do, so contemptuously on others who think differently. On the contrary, it is certainly much more difficult to explain the faculty of *forseeing events*; but exactly on this point so many examples are before us of people who have

foreseen deaths and conflagrations in their neighbourhood, and among their acquaintance, regularly eight or fourteen days before, and we ourselves have known such people, and have been able to convince ourselves of the real existence of faculties of this kind. All contradictory reasonings and explanations, however, are of no avail against facts, as all theories and *so-called* laws of nature, according to which we explain everything, or to which we may trace back certain phenomena, are, themselves, but abstractions from those facts previously become known to us, and these abstractions must, necessarily, become changed with the increase of observations of new facts. Hence nothing is less rational than the procedure generally observed, inasmuch as theories are first set up, and then, according to these, the facts either accepted or directly denied, even should the latter contradict or oppose the theories, instead of at first, accurately, and in an unprejudiced manner observing, and then altering, theories, and previous forms of the supposed natural laws, in accordance with the experience so obtained. However, we, by no means on this account, look upon everything observed in the department of foreboding, prophecy, and the so-called spirit-seeing, as absolute deception, or insanity, but, on the contrary, consider that there are phenomena of this kind, which, springing from pure *physiological idiosyncrasies*, and particular faculties, have real objectiveness, and actually *might* be that which they are pretended to be.

§ 120.

3. DISEASED STATE, IN WHICH PATIENTS BELIEVE THEY CAN FORETELL EVENTS, ETC.—But inasmuch as, according to what has been said in the foregoing section, we make every imaginable concession as to the *possibility* of persons objectively seeing spirits and future events, we must, on the other hand, just as freely confess, that we consider, in *reality*, these cases extremely rare, and readily allow that the majority of those who believe themselves to possess faculties of that kind are, in fact, actual visionaries and fools. This condition is most frequently found, to a certain extent, developed in such persons, who have, naturally, a particular disposition to forebodings, and mesmeric clairvoyance, where, lastly, the more

the disease increases, false and true, objective and subjective perceptions mix themselves up together in such a frightful manner, that even the most practised observer is no longer able to make anything of the confusion. The most remarkable example of this kind is that furnished by the story of the *Prophetess of Prevorst*, related by Dr. Kerner, which, in fact, is, in many respects, extremely instructive on the subject of prophetic fancies, inasmuch as almost all those phenomena are indicated in the course of the work, which one may perceive in such patients. Generally, as a rule, many more women than men are seized by this disease, and almost all those suffering therefrom indicate, to a greater or lesser extent, symptoms of hysteria, or catalepsy, and disposition to mesmeric influences. Besides, this condition may exist for a very long time, without complicating the self-consciousness, and the rest of the intellectual faculties; if, however, complete insanity should ensue, the external world has no longer any existence for such patients, and they live only in the sphere of their phantoms, which they consider actually to exist. In general, the patient is found to be in a constant state of ecstasy, and expresses himself in an abundant flow of imagery which puts the mind in a high degree of excitement; prophecies, making verses, making long speeches in chosen expressions, discoveries of profound secrets, conversations with spirits and souls of deceased persons, excursions to within sight of hell, and as far as the gates of heaven, or rambling from star to star, and researches into the secret depths of nature, are then not rare phenomena. The *causes* of this condition lie, beside the constitutional disposition above-mentioned, chiefly in an over-stretched imagination, and in the love of imitation, joined with a propensity for the wonderful, hereditary, or engendered by constantly directing the imagination to things of that kind. If, in addition to this, there be a deficiency in the power of discrimination, a certain degree of ignorance, and hereditary liveliness of imagination, then little is wanting, if not to excite the outbreak of this form of insanity, at least wonderfully to hasten it. In regard to *treatment*, the *psychical* remedies are mostly of little service; on the contrary, however, good results will very frequently follow the proper application of homœopathic medicines suitable in *insanity in general*; among those mentioned under that head we particularly

recommend : 1) bell., hyos., op., stram.—2) acon., anac., hep., n-vom., phosph., puls., stann., sulph.—3) ars., canth., carb-vg., lach., natr-m., rhus., sep., sil., zinc. Among these again deserving of especial attention, when the following indications occur :

CONFLAGRATIONS, foresees : 1) hep.—2) bell., calc., spong., sulph.—3) anac., natr-m., phosph., rhus., zinc.

CORPSES, SEES, foresees cases of death : 1) hep.—2) anac., ars., bell.—3) canth., hep., natr-m., n-vom., op.

DEAD, intercourse with the : 1) bell., stram.—2) anac., ars., canth., hep., natr., natr-m., n-vom., op.—3) caus., con.

FOREBODINGS, and disposition to mesmeric clairvoyance : acon., anac., phosph., stram., sulph.

PHENOMENA of all kinds : 1) bell., op., stram.—2) hep., hyos., n-vom., phosph., puls., rhus., stann., sulph.

PROPHECYINGS : agar.

SPIRIT-SEEING : 1) bell., op., plat., stram., sulph.—2) ars., carb-vg., lach., natr-m., puls., sep., sil.

For all further information see in the article *Insanity* the actions of the medicines there introduced, and the fuller account of the indications also to be found there.

IV.

ILLUSION THAT HE IS INSPIRED.

THEOPHRENESIS.

Fanaticism. Theosophia. Theomania.

Amentia activa (Heinroth.)

§ 121.

DISEASE AND TREATMENT.—We comprehend under the above appellation, not merely the phenomena of *religious enthusiasm*, but also all phenomena which manifest an ecstatic

conceit, in consequence of which those suffering therefrom are seized with the inspiration of an imaginary idea, and think themselves chosen by God, or a higher power, to spread the same among their fellow-men, and to carry it into effect. As mere extravagance of the mind, without being properly insanity, this condition shows itself as an enthusiastic longing of the fanatic to introduce his ideas wherever he finds it possible, unconcerned whether the world applauded or not, and a wish to believe all others to be in error rather than himself, knowing no obstacle that can obstruct the carrying out of his design, and shunning no means capable of overcoming or removing all impediments, the enthusiast is ready to offer up everything for the sake of his cause, and even joyfully risks his goods and life when he thinks, thereby, to reach his object. All things that are not directly related to his object, or may serve as a means to the same, are, to him, perfectly indifferent; rank, station, honour, money and goods, welfare, and convenience, none of these have the slightest worth in his eyes when of no assistance to him in attaining his ends. As, at the same time, however, his enthusiasm constantly leads him to form erroneous opinions, and to commit improper actions, he is, thereby, drawn into a whirlpool of endless confusion and constant contradictions. This state may continue for a long while, without one being able to say decidedly that such an enthusiast must be considered a fool, or insane; ultimately, however, his ideas also begin to be confused, hallucinations appear, and the disease takes the form of the so-called *ecstatic conceit*, in which the enthusiast sees spirits, angels, and devils, who persuade or dissuade him, fill him with good or bad ideas; he even believes he sees God face to face, converses with him, receiving from him his commissions, from the breath of the Supreme Being his inspiration, and all sorts of miraculous powers. That, in the meanwhile, this condition may also occur as an extraordinary *physiological*, depending on an objective reality, at the same time the senses being quite sound, scarcely requires to be mentioned here; then who will dare to consider Moses and Isaiah, Paul and John, Luther and Calvin, as well as many other true prophets and men of God of their time, who appealed to higher inspirations, and manifold phenomena, crazed, mad, or insane? Let any one read their writings, and peruse their lives; there is along with the highest thought and consistency in all

their doings, not even *one* remarkable action that can justify such a conclusion even of the most remote kind in the whole of the doings and character of those individuals! Hence, also here, the whole of the remainder of the actions and the spirits of such individuals forms the true criterion by which we distinguish, in fantastical insanity, the actual Seer from the fantastic fool; also, in Theophrenesis, the true reformer and law-giver, inspired by God, from the imaginary crazy fanatic. Besides, nothing is so infectious as enthusiasm, and all important historical epochs especially great religious and political revolutions, furnish the most numerous proofs of this. Nothing, however, is also more difficult to cure than the insanity of the fanatic, and we freely confess that in the treatment of this kind of insanity we have, as yet, had no experience. Still we desire to draw the attention of the student, in accordance with certain analogues, especially to: 1) sulph.—2) ambr., anac., chin., lach., op., etc., for a closer insight into which, likewise for some particular *indications*, we direct the reader partly to those further illustrations and symptoms given in the article *Insanity* (§ 108—113), partly to those in the *general* part (§ 44—50).

V.

ILLUSION THAT HE IS POSSESSED.

DAEMONOPHRENESIS.

(Daemonomania.)

§ 122.

DISEASE AND TREATMENT.—Strictly taken, this species of insanity is nothing more than a *religious melancholy*, that has resulted in craziness, which is especially characterised by this, that the patients believe their own bodies possessed by the devil, or by an evil spirit, which they hear speaking, with which they converse, which tries to lead them into the commission of crimes, murder, arson, theft, and other deeds of infamy; allures them to impure, lascivious speeches and

actions, or to cursing and blasphemy ; and threatens, pinches, bites, or tears them, when they do not obey him. Almost all these patients are greatly emaciated ; they have a yellow complexion, sunken cheeks, a shy, fearful, mistrustful look, an unsettled, unquiet expression of countenance, and somewhat peculiarly wrinkled features. They scarcely sleep at all, eat little, suffer much from constipation, and are continually running about on account of a constant feeling of internal heat that appears to originate in the hell-fire by which they see themselves, in their imagination, constantly surrounded. Generally, they lament and complain much about their fate, with sighing and moaning ; many attempt to injure and hurt those about them ; some have genuine paroxysms of mania. On the contrary, again, there are others whose reason, on the whole, appears to be little disturbed ; frequently they are, for one half of the day, even for whole days quite quiet, until the devil, or an evil spirit, according to their declaration, again takes possession of them, and, indeed, not only the patients, but, also, often, surrounding persons hear distinctly another, deeper, rougher voice than the ordinary one of the patient, that appears to proceed from the abdomen, and by means of which the patient now commences a conversation, in which the altered voice alternates with his usual one, a condition by all means most remarkable, which in connection with the speeches and declarations of the patient, has again determined many physicians, in modern times, to declare this state to be no fancied one, but one of *actual possession*. When the devil leaves such patients, according to their opinion, or again takes possession of them, they see him frequently furnished with a goat's foot, and riding on a besom, or on an ox, or in the shape of a goat or a dog going out and in at the window, or up the chimney ; to young women and girls he appears sometimes in the form of a beautiful youth who wishes to seduce them. In some of these patients hysteric or epileptic convulsions accompany the other symptoms ; others show a great inclination to commit suicide. Very remarkable also is the strange penetrating odour of these patients, which they generally state to proceed from the devil, who dwells in their body, which odour, however, occurs also in other insane, if not in quite so great a degree as in those possessed. The *causes* of this psychical disorder are

like those of all the others, as well as of a psychical as of a physical nature. Bad, faulty education, and ignorance, religious enthusiasm, monkish mode of living, erroneous conceptions of the justice of God, extravagant dread of the devil, hell and damnation, and the like; all these things may contribute to the origin of this affection. To the more approximate exciting causes belong also violent mental emotions, fright, the dread of being bewitched by a threatening or fascinating look, or a charm, listening to severe penitential sermons, sudden continued deprivation of sexual enjoyment in widowhood, the climacteric years, narcotic drinks, or abuse of wine and brandy, etc. Hereditary tendency also is brought forward as a cause of possession, and it shows itself especially in women of from 45 to 50 years of age, of nervous constitutions, melancholy temperament, easily excited imagination, and fearful timid character. This affection has been, more than once, seen as an epidemic also, particularly in the fourteenth century in Holland, Belgium, and Germany, and in 1254 and 1552 in Rome; in some countries, particularly in the kingdom of Wurtemberg, and in the district of Bingen and Kreuznach it appears indigenous, endemic. The treatment of this form of disease is exactly that of *insanity in general*, to which, consequently, we refer our readers for all that relates to a summary of the remedies belonging to this subject, and the indications for their choice. But of those medicines for the present form of disease the following may be found especially worthy of attention: 1) bell., hyos., op., plat.—2) ambr., anac., kal., natr.—3) ars., aur., lach., puls., sil., stram., sulph., veratr.

VI.

ILLUSION THAT HE IS AN ANIMAL.

ZOOPHRENESIS.

(*Zoomorphisma, Zoanthropia, Lycanthropia, Cyanthropia, Hippanthropia, Boanthropia.*)

§ 123.

DISEASE AND TREATMENT.—By the above appellations is understood that psychological disorder of those insane who believe themselves transformed into animals, and imitate their voices, cries, form, and manner, and whose condition, probably, has primarily been brought about by the many fables of princes and counts transformed into bears, wolves, etc. Most frequently, therefore, we see *men*, supposed to be changed into *wolves* (Lycanthropy), into *dogs* (Cyanthropy); seldomer into *horses* (Hippanthropy), or *oxen* (Boanthropy, as in the case of Nebuchadnezzar). The disease is, in itself, properly only a variety of *possession*; those seized by it believe themselves in union with the devil, and, through him, able to transform themselves into dogs, cats, wolves, and other animals. Many imagine themselves hairy all over, and provided with claws, or fearful teeth, and accuse themselves, in their nocturnal flights, of having torn in pieces human beings and animals, drunk the blood of new-born children, and committed murder upon murder. Such unfortunate persons, who believed themselves changed into wolves, have been seen roving about in fields and woods, on all fours, imitating the howling of wolves, and completely covered with sweat and fæces, panting and grinning, and trailing along with them the remains of dead bodies, which, at all events, appears to justify the conclusion that some of them actually may have sacrificed human beings in their paroxysms, whilst the majority accuse themselves of imaginary crimes, likewise boasting of having covered she-wolves, bitches, etc., or committed other criminal

actions. Sometimes these metamorphosed human beings are seized with a sort of ecstasy, when their imagination invents such-like chimeras and dreams; however, when they come to themselves again, they will by no means allow they have been dreaming, but assert that in pursuit of their prey they have, in fact, traversed valleys, and climbed mountains. Yet, according to Henry Boguet the so-called *men-wolves* have sometimes actually torn children in pieces, even seized on grown-up persons, and shown all the symptoms of murderous fury. A certain Pierre Gandillon, who believed himself transformed into a she-wolf, traversed the country on all fours, and attacked a little girl, whose brother, fourteen years old, was occupied in stealing fruit at the time. The poor boy did all he could to protect and defend his sister; unfortunately, however, the she-wolf got sight of a knife, which she seized, and gave him a stab in the neck that very soon killed him. Wild desert mountainous regions appear especially to favour the out-break of this disease, which is said not seldom to have occurred in the Ural Mountains, and in many places even raged as an epidemic. All these patients avoid human beings, live in forests, in church yards, old ruins, wander about fields howling and crying, allow the beard, hair, and nails to grow, and show every symptom of complete savageness. Roulet, relates Esquirol, towards the end of the sixteenth century, was seized with the notion of having been changed into a man-wolf, and confessed that he and others, after rubbing the body with a certain salve, had become transformed into wolves, and wandered about the fields, in order to tear newly-born children in pieces; the judges sent him to the lunatic asylum. Further, Esquirol relates of a gentleman of distinction at the court of Louis XIV. who sometimes felt a peculiar urgent desire to bark, and who put his head out of the window in order to satisfy this feeling. Dom Calmet also relates of a cloister in Germany, the nuns of which all imagined themselves transformed into cats, and who, at certain hours of the day, ran about the house on all fours, with frightful mewing seeking for mice. Instead of the *transformation into animals*, *transformation into the other sex* has been observed as a fixed notion, in consequence of which women believe themselves changed into men, and men into women. Esquirol relates likewise the case of a man, who,

from his youth upwards, showed a great propensity to dress himself as a woman, played the female part in all the domestic plays, and ultimately became quite crazed, so that at last he believed himself to be a woman. Frequently he clothed and ornamented himself like a nymph, and wanted to wander through the streets so dressed, and although he, properly speaking, showed no other psychological disorder, and, at other times, spoke quite rationally, yet he was occupied the whole day in dressing his hair, looking at himself in the glass, and took every conceivable pains to make his clothing as like that of women as possible, at the same time he assumed, in walking, quite the manner of the latter. The treatment of Zoanthropia is, moreover, exactly the same as that of insanity in general, to which we refer the reader for all further information. Perhaps, among those mentioned there, the following remedies may frequently be found particularly suitable for the present form of disease : 1) ars., bell., hyos., op., stram.—2) anac., cocc., cupr., merc., n-vom., op., plat., puls., sulph., veratr. At all events the one or the other of these remedies will always prove itself useful when such patients are tormented with great cruelty, and desire to murder or, accuse themselves of having committed imaginary crimes of the kind. As, however, this conceit, in the latter instance, depends on a constant predominant occupation of the imagination with the animals in question, we may hence conclude therefrom, that those remedies likewise deserve our first consideration, which indicate, waking or dreaming, an equally predominant occupation of the imagination, and, accordingly, we may likewise especially consider in :

BOANTHROPIA : bell.

CYANTHROPIA : 1) bell., canth., puls., stram.—2) arn., calc., lyc., merc., sil., sulph., veratr., zinc.

GALANTHROPIA : 1) hyos., puls., stram.—2) arn.

HIPPANTHROPIA : magn-m., zinc.

LYCANTHROPIA : bell., hyos.

VII.

PUERPERAL INSANITY. INSANITY OF PARTURIENT WOMEN.

LOCHIPHRENSIS.

(Nymphomania, etc., of Lying-in Women. Lochimania.)

§ 124.

1. DESCRIPTION OF THE DISEASE.—This condition, which some enumerate among the various forms of melancholy, others among those of mania, we have believed to be most suitably introduced here among the different kinds of *insanity*, because it, in fact, shows itself most frequently in the most diverse forms, and melancholia and insanity may just as easily be found as nymphomania among those afflicted with this disorder. Already during pregnancy those lying-in women subsequently seized therewith generally suffer from great dejection, with heavy presentiments of evil, apprehensions, and great inquietude, entirely without foundation. Their complexion is mostly pale, the pulse weak and contracted, and the abdomen, particularly in the region of the uterus, the seat of painful agonizing feelings. This condition continues till after confinement, when commencement of the proper disease frequently declares itself by a change in the whole disposition of the parturient women; they become wrathful, sensitive, insulting; sleep shuns their eyelids; their features express inquietude and mistrust; their pulse is accelerated, and their speech rapid and hasty. At the same time they usually become, of a sudden, careless in regard to their child, their whole manner and speech indicates intellectual confusion, and confirmed psychical disease ensues, often with paroxysms of fury, desire to commit self-destruction, or even to murder their own child, without our being able to certify as to the real nature of the affection. It often appears suddenly, in all its violence, especially after violent mental emotions, as fright, and so on. For the most part, however, its progress is only gradual, and then often preceded by violent headaches, with ringing in the ears,

anxious dreams, hysteric paroxysms and convulsions. Other women experience an indescribable feeling of illness throughout the whole body, which expresses itself by general trembling of the limbs, chilliness, painful drawing in the sacrum, and relaxation of all the muscles, accompanied, subsequently, by various illusions of the senses and imagination, or, also, spasmodic startings of the facial muscles. At the same time the skin is generally warm, pliable, moist; the complexion pale, with white tongue; the breasts shrunk; the abdomen neither tense nor painful; the pulse small, weak, contracted; head and uterus often the seat of violent pains. At the same time, also, violent delirium, with various hallucinations, occur, among which illusions of hearing are the most frequent. The patients hear voices echoing in their ears, and which, not seldom, drive them to suicide. In some cases this delirium assumes a phrensied, furious character, with great lascivious excitement and loquacity, in which the most highly educated women even frequently talk in the most indecent, low, filthy manner, and place themselves in the most improper situations and attitudes. In other patients, on the contrary, instead of this a deep settled melancholy shows itself, in which some see their child devoured by flames, or sinking in the water, or have other frightful visions. In others, again, complete anoesis, or even a kind of anolia occurs. The paroxysms of delirium which, sometimes, are only of very short duration, frequently alternate with long lucid intervals. In regard to the *anatomical* nature of the affection, previous post mortem examinations have not, as yet, furnished anything satisfactory; the majority of writers ascribe it to an extreme nervous excitation of the brain, with general relaxation of the rest of the nervous system. Among the *causes*, almost all bring forward hereditary predisposition as one of the most distinguished predisposing influences; amongst the poor and married the cases appear to be more frequent than among the affluent and unmarried lying-in women; the susceptibility also appears to be so much the greater the shorter the time elapsed since the confinement, so that mothers suckling are much less obnoxious to this disease than those just delivered, whilst, on the contrary, in the poor and needy, it shows itself more frequently after the period of weaning than during the time of nursing. To the causes which may favour the *development* of puerpural

insanity belong likewise as well a great nervous irritability. The occurrence of previous attacks, difficult labours, disposition to insanity in general, and so on. Attacks have also been observed where the patients were exposed to this disease only during the birth of male children, whilst girls were born without danger. Lastly, among the *exciting* causes stand pre-eminent, cold, sudden weaning, or suppression of the milk, especially, however, violent mental emotions, as, for example, fright, anger, vexation, etc.

§ 125.

2. COURSE, ISSUE, PROGNOSIS, TREATMENT.—In general this disease *runs a course* similar to all acute psychological diseases; its most frequent duration is from one to six months, and the *prognosis* is seldom to be called unfavourable, only relapses are very frequent. A very bad sign, however, is, when it is accompanied by an aversion to fluids, as this, frequently, is a precursor of a fatal issue. In cases of imperfect convalescence, nervous diseases of all kinds frequently are observed to take the place of the psychical disorder, namely, hysteria or catalepsy; other women remain exposed to frequent attacks of convulsions and spasms; certain fixed ideas adhere to others through their whole lives, or the patients relapse into melancholy or anoxia, with or without paralysis. Ultimately in regard to the *medical treatment* of this condition, no great difficulties oppose themselves to the physician, who knows how to treat insanity in general, and for individual cases to choose the proper remedy. Hence we direct the reader here again to what has been said in the §§ 108—113 on those remedies and their indications suitable in *insanity in general*, likewise to that which has been remarked in particular in the article *sexual mania* (§ 99), and add here, to those made in that place, merely a few quite special observations on the remedies which are pre-eminently suitable in this disease. These are, according to previous experience and the analogues before us: 1) plat.—2) bell., puls., veratr.—3) sulph., zinc.—4) canth., natr., n-vom., phosph., stram., and among these will be found particularly useful in:

ANOEXIS: 1) bell., canth., plat., stram., veratr.

IMAGINATION, ILLUSIONS OF THE, and VISIONS : 1) bell., plat., stram., veratr.—2) n-vom., puls.

MANIA (nymphomania) and PHRENSY : 1) stram., veratr.—2) canth., plat., zinc.—3) natr-m., phosph., puls., sulph.

MELANCHOLY : 1) bell., puls.—2) plat., phosph., veratr.

SUICIDE, DESIRE TO COMMIT : 1) n-vom., puls.—2) bell., plat.

In like manner, in regard to the *causes* by which puerperal mania may be induced, or the *concomitant affections* which may accompany it :

COLD, TAKING, after : bell., puls., sulph.

CONVULSIONS, accompanied by : bell., canth., n-vom., stram., veratr.

HEADACHE : bell., n-vom., puls., veratr.

HYSTERIC concomitant affections : bell., n-vom., phosph., plat., veratr., zinc.

LOCHIA, CESSATION OF THE : 1) bell., n-vom., puls.—2) plat., veratr., sinc.

MENTAL EMOTIONS as a cause : bell., n-vom., plat., puls.

MILK, SUPPRESSION OF THE : 1) bell., puls.—2) sulph.

UTERINE PAINS, with : bell., n-vom., plat., puls.

VIII.

INSANITY OF DRUNKARDS. WINE MADNESS.

OINOPHRENESIS.

(*Oionomania. Delirium Tremens.*)

§ 126.

DESCRIPTION OF THE DISEASE.—This psychological disorder, confounded ever since the time of the older writers, with phrenesis, or acute insanity, is by no means, as some will have it, *mania*, or a kind of *phrensy*, but a species of genuine

confirmed insanity, which especially seizes individuals who have been addicted to the long-continued abuse of spirituous liquors, and particularly brandy. It is specially characterised by disturbance of the functions of the nervous system, sleeplessness, rambling talk, especially illusions of the imagination and senses, accompanied sometimes by general trembling of the limbs, with or without fever. In the majority of cases the disease gradually develops itself, and may still break out a long time after entire abstinence from alcoholic drinks ; indeed, some writers even assert that the total abstinence of old drunkards rather assists the development of the disease than the continual moderate use of spirits, and the slow, gradual disuse of them. In the first stage of the disease it shows itself by a great unusual inquietude, with anxiousness, sleeplessness, loss of appetite, eructations, nausea, and vomiting ; the tongue and lips are red, the features of the face changed, the eyes swollen, the hands tremble, the intellectual faculties appear more or less affected, the pulse is sometimes accelerated. When the disease is at its height, the disordered psychological powers and the activities of the senses, likewise the perverted actions of the patient furnish a great number of varieties and gradations. The motory power of the patient also is more or less implicated, with want of firmness, decision and balance ; the vision is somewhat tremulous ; the tongue hangs out of the mouth, as in convulsions ; the lips are in constant motion ; the hands tremble ; the patient has no firm carriage, and progresses only with great trouble. Some individuals have fits along with the above, which resemble epilepsy, or hysteric convulsions ; in almost all of them profuse sweats appear ; the thirst is mostly violent ; evacuations seldom and hard, often chronic constipation occurs, never diarrhæa. Some would divide the symptoms of this form of insanity into two classes, the first of which comprehends the immediate or primary circumstances ; the other, on the contrary, the subsequent secondary signs of alcoholic poisoning ; but such a division has all the less practical value, inasmuch as the whole of the circumstances belonging to the insanity of drunkards may show themselves equally as well immediately after the outbreak of the disease, as for the first time in the subsequent course of the affection. Extremely characteristic, however, are the illusions of the imagination of these patients. Almost

all of them fancy their room, their bed, their clothes, full of flies, birds, rats, mice, and even fantastic animals, which they seek to remove in every possible manner, and which crawl about on the walls, on the ceiling, in short everywhere; others see horrid ugly and grotesque faces, or armed people, who approach them with knives or sticks; others, again, hear threatening voices, or take those around them for devils and dreadful beings; very many believe themselves pursued by enemies. As is well known, the majority of hard drinkers are, at the same time, voluptuaries, and devoted to all kinds of sexual excess, and this propensity is again met with in the insanity of drunkards. The majority of these patients are tormented by lascivious, lewd ideas; some pursue every girl that they meet, expose themselves with the filthiest shamelessness, and commit criminal acts with other men; others cease not to accuse their wives of unfaithfulness, and assert themselves to have been eye-witnesses of the deed. The propensity to suicide is, in such patients, no rare phenomenon; according to some writers the latter occurs at least in a tenth part, according to others in one out of three patients; according to English writers, drunkenness is the most frequent cause of the many cases of suicide which occur in Great Britain. What has just been said furnishes, at the same time, the *diagnosis* of the disease, as any other psychical disease has not the marked characteristic delirium, and the circumstance that oinophrenesis appears only in drunkards is likewise a not unimportant mark of distinction.

§ 127.

2. CAUSES, COURSE, ISSUE, PROGNOSIS.—Although the principal *cause* of this form of insanity is the constant abuse of spirituous drinks, yet certain varieties occur here also which deserve to be mentioned. It has been generally remarked that *beer-drinkers* are much seldomer attacked by this disease than *wine-drinkers*, and these again much seldomer than *brandy-drinkers*. Still, *white* wine seems to have, in this respect, just as many victims as brandy. Certain trades and occupations also predispose more to this affection than others; beside the dealers in *spirits* and wine, grocers and tobacconists, likewise masons and glass-makers appear especially obnoxious to this disease. Among the causes that

lead to drunkenness, the following appear the most prominent; the desire to forget the sorrows and cares of this life; the propensity to idleness and frivolity; the various passions, domestic troubles, immoderate mental exertion; the necessity of stimulating the sunken physical energies, in order to fulfill the duties of his calling, and other things of the same kind. Often, however, drunkenness may have its foundation in a physical want, that, similar to bulimy, creates an irresistible longing for spirituous liquours, and which some writers have named *dipsomania*, and from this morbid desire we see the same infatuation sometimes occur in the most moderate persons, also in very respectable females in the climacteric years. Certain countries also predispose more to drunkenness than others, as, for instance, Russia and Poland, where, consequently, as well as in the neighbouring provinces of Germany, we may most frequently observe the insanity of drunkards; also in the remaining parts of Germany, likewise in England it is not rare; the number of cases is smaller in France. Also in regard to its violence and its *course*, the individual cases are by no means always alike. The delirium may assimilate that of insanity, phrenesis, mania, and anoesis, and, at the same time, appear as well with, or without trembling. Periodical attacks have also been noticed, in which, after the disappearance of the first symptoms of poisoning, the abdomen often swells suddenly to an extraordinary size, followed by the outbreak of the delirium, which is limited to but a few exclamations; this condition sometimes returns again, throughout the day, in frequent paroxysms, and afterwards ceases, often for many days, or even months. Moreover, relapses in this disease are also very frequent, and very often we see in lunatic asylums individuals who have returned for the fifth or sixth time, indeed some of whom have been seized even three or four times in the course of a year. However, the *issue* is seldom fatal, although the disease may end in *death*; in recent cases, complete cure generally ensues, and may be terminated even in two or three days, although its usual *duration* extends for the most part over a space of a few weeks to many months. Hence the *prognosis* in general is also not unfavourable, especially in cases that have recently occurred, and when the disease has appeared in the form of insanity, or even with maniacal delirium, in which cases the

illusions of the senses generally soon disappear. Far worse is it when nervous phenomena show themselves, and bleeding the patient has been resorted to. But worst of all is it when frequent relapses occur, and the disease already becomes chronic. In the latter case it is almost always to be looked upon as incurable, inasmuch as it then mostly results in confirmed anoesia, with or without paralysis, or terminates even in apoplexy. If health return, it happens frequently, after a critical sleep, which sometimes lasts twenty-four hours, and longer. With this sleep the trembling ceases, the hallucinations disappear, the features of the patient lose their gloominess, and he awakes convalescent. Sometimes also a few bilious stools follow as a crisis.

§ 128.

3. TREATMENT.—The first thing essential, in order to accomplish a lasting cure of the patient, is, to try to persuade him to give up this vice, which is sometimes extremely difficult, indeed, almost quite impossible; nothing then remains, but to deprive him of his liberty, by confining him. Where this is impracticable, we must endeavour to make spirituous drinks as inaccessible to him as possible, and then apply the most suitable remedies, first to the disease itself, and when this is cured, to the propensity to intoxication. Among other medicines, in the next place, the following are recommended for oinophrenesis: bell., n-vom., op., stram., and, indeed, in quite a special sense:

BELLADONNA, when there are present: *complete loss of reason*, with delirious babbling about rats, mice, and other frightful animals; face red and bloated; tongue covered with a thick coating of mucus; *repugnance to animal food*; sleeplessness, stammering speech, with constant smiling; *impeded deglutition*, with dryness of the throat; *violent thirst*; attacks of violent fever; *epileptic convulsions*, with protrusion of the tongue from the mouth.

NUX VOMICA, *nausea, retching and vomiting, with constipation*, frequent giddiness, red eyes, determination of blood to the head, stupefaction, or unconsciousness; frequent delirious babbling, with frightful visions, and inclination to run away; *anxiousness and inquietude, which drives him from*

the house into the street, with cold sweat on the hands, face, and feet; sleeplessness, or restless sleep, with anxious, fearful dreams, and frequent starting as in affright; trembling of the hands, great debility, etc.

OPIMUM: *somnolency and stupefaction, or coma vigil, with snoring; anxious delirium, with visions of rats, scorpions, ghosts, and devils; anxiousness and dread, with inclination to escape; dread of masked people, who pursue him; awaked out of the delirium only by addressing him in a loud tone; breathing difficult, constipation, sweat over the whole body; epileptic convulsions, tetanus and lock-jaw; startings of the lips and facial muscles; staring look; trembling of all the limbs; dark redness of the face.*

STRAMONIUM: *anxiousness, which drives him from place to place, with taciturnity, unsettled look, dread, and desire to escape; frightful visions of dogs, ghosts, midges, and other animals, which excite dread, and appear to come sideways out of the ground; feeling as if the body were cut through in the middle; lascivious thoughts; face red, hot, and bloated; babbling, or even furious delirium; epileptic convulsions.*

Beside the above, the following will likewise be found useful in many cases: *acon., ars., calc., carb-vg., chin., coff., hell., hyos., lach., merc., natr., puls., sulph., and particularly when the subsequent symptoms occur:*

ACONTIUM, in delirium with unconsciousness, violent fever, determination of blood to the head, and lively redness of the face and eyes; *nocturnal delirium, with anxiousness, and desire to escape.*

ARSENICUM, in *great anxiousness, which allows of no rest anywhere, and drives to suicide; anxious visions of ghosts, or a worm crawling on the bed; dread of thieves, with inclination to hide himself: trembling, especially of the hands.*

CALCAREA, frequently after *bell., or stram., especially after violent delirium in the evening in bed, and in the dark, with frightful visions of fire, murder, rats and mice, or frightful forms; epileptic convulsions.*

CARBO VEGETABILIS, in nocturnal delirium, with frightful visions; *headache, which disappears in the open air, pressive or beating; nausea, without vomiting.*

CHINA, in great debility, dropsical conditions and, great excitement.

COFFEA, in great gay excitement, and extreme irritability, with nausea and vomiting, headache, as if from a nail in the brain; *trembling of the hands*.

HELLEBORUS, in the stage of *transition into anoësis*, with *trembling*, and paralytic debility of all the voluntary muscles, especially after the exhibition of *ars*.

LACHESIS, in great *weakness*, with *trembling of the hands*, and a desire to become intoxicated, which is difficult to contend with.

MERCURIUS, frequently particularly after *n-vom.* or *sulph.*, in great subsequent debility, and simultaneous abuse of coffee.

NATRUM, in great muscular weakness, with total prostration of the powers of digestion, and, particularly, inability to digest cold water.

PULSATILLA, constant dulness of the head, frightful visions of black figures and bees; *amelioration in the open air*; nausea after eating and drinking; *tongue coated with thick mucus, and white, with sour eructations*.

SULPHUR, often especially after *n-vom.*, or *calc.*, with *trembling of the hands*, dropsical affections, risings of clear water into the mouth, nausea, retching and vomiting of food and drink; *obstinate constipation*; epileptic convulsions.

129.

4. ADDITIONAL REMARKS.—In order to combat the propensity to drunkenness, very many means have been proposed, of which the one is always more dangerous than the other, as, for example, the use of wine or brandy, in which a snake has been allowed to die. It is true that this remedy has almost always succeeded, when the life of the patient has not been thereby endangered, which, alas, happens in the majority of cases. Hering, and others, propose, therefore, instead of a snake, to allow an eel to die in the patient's wine or brandy, or to mix highly diluted sulphuric acid (gutt. j. in a glass of water) in all his food and drink, and, when this debilitates the stomach, and induces difficulty of digestion, nausea, and vomiting, to exhibit a few doses of *pulsatilla*, or *merc.*, when the exhibition of the acid is followed by the appearance of

aphthæ, or ulcers in the mouth. From personal experience we are able to recommend as excellent remedies for this purpose: 1) lach.—2) ars., calc., merc., sulph., sulph-ac.—3) aur., hep., ign., n-vom., sulph.,—one or two globules of which to be taken every two to four days, dry on the tongue, chosen according to the circumstances and most suitable to the constitution of the patient. Hep., ign., sulph., especially have been of excellent service in hysteric Englishwomen, who had accustomed themselves to the use of brandy, merely because they believed that their debilitated constitution required it for its support. In confirmed insanity of drunkards we recommend also, beside those already given in § 128, the following in particular cases: 4) agar., ant., aru., ign., led., lyc., natr-m., n-mosch., rhus., sil., spig., veratr., zinc., respecting which further information will be found, partly under the head of *insanity in general* (§ § 108—113), partly also in the *general instructions* in the first part (§ § 44—51).

CHAPTER IV.

APHRONESES ; OR, WEAKNESSES OF THE INTELLECT.

APHRONESES.

(SECOND GENUS OF INTELLECTUAL DISORDERS.)

§ 130.

GENERAL IDEA.—We comprehend under the above-mentioned genus, not only those forms of intellectual weakness which arise from gradual *blunting* of the psychical activities, as, for instance, *general loss of wits, stupidity, fatuity*, etc., but also those which depend on the limited developement of the psychical powers, as, for example, *absence of reason, or idiotism*, and *senselessness, or cretinismus*. As the majority of the psychical disorders begin with *melancholia*, then pass either from the condition of *depression*, by means of the innate power of reaction in all life, into the opposite one of *excitement*, and thus assume the form of *mania*, madness, or *phrensy*, or even terminate in *confirmed insanity*, inasmuch as the obscure feelings of melancholy, and the secret impulses of mania, taking the form of a distinct conscious idea, become permanent, and furnish the different forms of the fixed conceit ; we have, therefore, also pursued this natural order of gradation, in considering these various forms, and lastly, as the majority of the cases of melancholy, mania, and paraphroneses, not cured and incurable, by the ultimate exhaustion of the mental and intellectual activities, terminate in *general amentia*, or *fatuity* ; so also we finish our descriptions,

in accordance with this natural course, with the consideration of the aphroneses, or forms of intellectual weakness and limited psychical powers. Of the forms to be considered in this place there are, properly, according to their nature, only two, namely, *general amentia*, and *obtuseness of the understanding*. As, however, the former may be partly purely psychical, partly physical and psychical at the same time, and the latter may appear partly as an acquired, and partly as an hereditary condition, we thereby receive many different forms, every one of which deserves particular consideration, and of which we distinguish *eight* altogether, viz. : A) under the head of AMENTIA : 1) THE CHRONIC FORM IN GENERAL (*Dementia chronica*), as a result of some other psychical disorder ; 2) the ACUTE AMENTIA (*Dementia acuta*), as a primary condition ; 3) DOTAGE (*Dementia senilis, Leresis*), as a symptomatic phenomenon of old age, and 4) PARALYTIC AMENTIA (*Dementia paralytica*), as partly physical, partly psychical weakness ; B) under the title of OBTUSENESS OF THE UNDERSTANDING : 1) acquired dulness, or ABSENCE OF UNDERSTANDING (*Fatuitas*) ; 2) apparent dulness, or OBTUSENESS OF THE INTELLECT (*Stupiditas*) ; 3) hereditary ABSENCE OF UNDERSTANDING or fatuity (*Idiotisia*) ; and 4) absolute incapability of psychical development, or WANT OF SENSE, (*Cretinismus*). We commence this classification with the consideration of AMENTIA IN GENERAL, as the TYPE of the first class.

I.

GENERAL AMENTIA, LOSS OF WITS.

ANOESIS.

(*Fatuous imbecility. Dementia, Moria.*)

§ 131.

1. DESCRIPTION OF THE DISEASE.—Anoesis is that form of intellectual weakness, in consequence of which the representations and ideas, which often crowd together in great num-

bers, cannot be connected into one, and from which, therefore, the most remarkable phenomena often arise in the thinking, judgment, comprehension, and acting of the patient. This condition is distinguished from insanity thus, that in the latter the patient always keeps to one conception or idea only, whilst in anoesis the mind is possessed first with one idea and then another; and from fatuity, thereby, that in it no ideas and conceptions, new or old, occur at all, whilst in anoesis the ability of the reproductive imagination continues constantly to exist. In all these patients the most contradictory conceptions arise, without any internal connection; their speech is disconnected, often with repetition of the same words, or entire expressions; the memory, even for things that closely affect the patient, has almost entirely disappeared; the majority forget, in the same moment, what they have done, wished for, heard, said, and seen; all sensuous impressions, ideas, and thoughts disappear as they come, and give way to new ones, which are just as quickly displaced by others; thousands of ideas and images crowd the mind of the patient without arrangement, so that they constantly complain of not being able to fix their thoughts on any subject, and see their minds suddenly directed from one conception to another, from their bread closet to China, from thence to the sun, and so on, without knowing how they came to think on these subjects. In a word a complete want of memory and attention occurs, from which, often, the most extreme indifference towards all objects, even towards relations and friends, and formerly attractive things, proceeds. All inclinations, feelings, affections, and passions, are hence, in such patients, completely silenced; nothing gives them pain, at the same time time nothing is able to afford them the least enjoyment; hope and fear, love and hatred, are unknown to them. Also their conclusions are unsafe and changeable; they obey, like machines, from want of power to oppose, and although, like all imbeciles, they are easily provoked to anger, it lasts but for a moment. At the same time the majority are almost in constant motion; they gesticulate a great deal, speak to themselves, repeat often the same words and syllables, or in conversation constantly pass from one idea to another, commencing at every moment a new sentence, without ever completely ending one; others sit still and quiet, or mutter, in a low voice, a few unintelligible sounds. At last their

movements become slow and slower, more difficult, and without direction to any precise object; many remain whole days, weeks, even months, cowering on one spot, in a corner, from which the desire to satisfy their natural necessities can scarcely draw them, and when the disease has reached its height, not even their wants are powerful enough any longer to attract their attention. The face of these patients is generally pale and sunken, their eyes weak, dull, and full of tears; their look staring and without expression, skin and facial muscles flaccid, and the latter frequently drawn on one side; their whole appearance that of one distracted, or buried in thought, their body at one time very greatly emaciated, at another very corpulent; sleep mostly deep and long, appetite increased to voracity, evacuations generally natural, sometimes involuntary. In the majority of cases this condition is only the last stage into which all other incurable physical diseases pass, or a natural consequence of the weakness of old age in very decrepit old men (*Dementia senilis*); still it may occur as a primary psychological disease, namely, after taking cold in the head from washing in cold water, suppression of a coryza, or excessive suppuration, immoderate intellectual or physical exertion, long-continued masturbation, depletion, apoplectic attacks, or other cerebral affections. In the latter cases anoësis is mostly acute, and its *prognosis*, in general, not unfavourable, whilst, on the contrary, in the former, that is, when intellectual confusion appears as an ultimate issue of other psychical diseases, its *course* is always chronic, and its prognosis extremely doubtful. Still, in itself, it is never dangerous to life, and may, when no other complications appear, exist for years, without making any visible progress; indeed, those afflicted with this disease may even reach a very great age, and the vulgar opinion believes they are privileged in this respect. In the majority of cases, however, it is accompanied by many other *organic* affections, namely, convulsions, epilepsy, scorbutus, and paralysis, which, generally, bring on a fatal issue.

132.

2. TREATMENT AND CHIEF REMEDIES.—However complicated and hopeless a case of intellectual derangement may appear,

still the physician, and least of all the homœopathic, must never dare to doubt, *a priori*, here, as there are many powerful remedies for this psychical disease still at our command, whose beneficial agency, at least in the majority of the cases of primary affections, will be proved with certainty. Before all others we introduce as such, namely: 1) anac., bell., hell., hyos., lach., n-mosch., op., stram., sulph., and particularly draw attention to:

ANACARDIUM, when there are present: great indifference and insensibility, in which nothing makes any impression; weak memory, and great forgetfulness, especially for names, and with want of words in speaking; want of ideas and loss of connection; great weakness of the understanding and dulness of the senses, with anxiousness, debility, and dulness of the head; absence of thought, and inability to conceive the least thing, especially early in the morning; weakness of the imagination and the memory, especially in the afternoon; great conflux of exceedingly wandering thoughts, which he is obliged to pursue, with gradually increasing dulness of the intellect, and, ultimately, complete absence of thought; confounding of the present and future; foolish childish manner.

BELLADONNA: insensible indifference towards everything, nothing makes any impression, nothing can give enjoyment; insensibility, as if in a dream, hears and notices nothing that is going on around him; apathic absence of understanding, and weakness of intellect, does not know whether he sleeps or wakes; want of attention, great weakness of memory, and extreme forgetfulness; anoësis, with foolish, insane, ridiculous actions; intellectual and physical relaxation; sits still and unoccupied in a corner, without paying attention to anything; shakes the head, as if foolish; handles everything, people also; acts as if she were counting money, washing, or drinking; will neither eat nor drink; claps her hands, or protrudes her tongue and smacks her lips; does not recognise his own family; confused foolish actions.

HELLEBORUS: insensibility to joy and suffering; obtuseness of the internal sense, and inability to meditate; cannot concentrate his thoughts on anything; stares straight forward, with want of thought; want of attention, so that everything falls out of the hands; fatuous confusion of the understanding;

great weakness of memory, forgets what has just been said, read, and heard; must think a long while, in order to know what he has to say.

HYOSCYAMUS: great obtuseness of the senses, and complete insensibility; feels no want, except thirst; insensible to pinching and nipping; complete loss of understanding and the senses; neither hears nor sees; stumbles against everything with open eyes; sits, deprived of all sense, stiff in bed, like a statue; great weakness of memory, recollects only as in a dream what he did the day before; forgets, in the same moment, what he has just said and heard; cannot think, the thoughts will not come; apathic absence of ideas, and staring at one point; apathy, with absence of feeling, and indolence, is also constantly buried in sleep; fatuous, *foolish* confusion of the understanding, which shows itself in word and deed; constantly moves himself from one place to another, or taps all around him; does not know his own family.

LACHESIS: obtuseness of the intellect, and great distraction; frequent attacks of complete absence of thought, with disconnected words, total forgetfulness of what has just happened, and heaviness of all her movements; inability to think, and great weakness of memory; what he has just heard is as if it had been wiped out; complete loss of memory, hears and understands nothing of what others say; makes, while writing, a multitude of orthographic errors in the most ordinary words; mistakes the time, the hour of the day and the day of the week; great flow of various, also lofty, ideas, with remarkably rapid glancing from one to another; fatuous confusion of the understanding.

NUX MOSCHATA: memory very weak and as if paralyzed at certain times; all he has learned is immediately forgotten again; frequent attacks of absence of thought, particularly while reading; is seized suddenly, while staggering in walking, with a fixed idea, and with thoughtlessness; never pursues, from absence of thought, what he intended, and appears to those around quite altered; sudden disappearance of the thought when writing; writes against his will in different alphabets, emits letters, and follows first one thing then another; indolent march of ideas, long consideration before he can give any answer, and inability to comprehend what is read; remains standing in the street, making foolish ges-

tures, accompanied by complete absence of mind, then finds, on awakening, everything ridiculous, and looks stupid and *childish*, like a fool ; fatuous stupidity and delirium.

OPIMUM : anoxia, cretinism, apathia, apathic indifference and insensibility to pain and pleasure, stupidity, obtuseness of intellect, and complete unconsciousness, also with relaxation of all the muscles, weak eyes, and extreme debility ; recognizes neither his own family, nor the most familiar things ; fatuous indifference ; apathy, with glassy, tearful eyes, and anxious shortness of breath, and violent distention of the chest ; slow recollection ; has not a true conception of anything, and does not comprehend what he reads ; anoësis ; irrationality, after gaiety and internal happiness ; commits improper actions ; obtuseness of all the senses and intellectual powers ; unsettled ideas ; great weakness and complete loss of memory.

STRAMONIUM : absence of mind, dread of the loss of reason, anoxia, apathia, stupefaction of the senses ; notices nothing that goes on around him ; sits, deprived of all sense, stiff and immovable as a statue ; sees nothing, does not know his own relations, taps all around with her hands, and stamps with the feet ; knows nothing that occurs near him, and takes his book in order to go to school, misses, however, the right door ; appears always to be in a dream, hears and sees nothing, with constant laughing ; obscuration of all the senses, and complete insensibility to external impressions ; runs about many days, without speaking, with his thoughts concentrated within himself, and occupied only with his fancies, and indicating his desires by his gestures only ; great weakness of memory ; crawls about in bed, claps his hands and laughs ; sits only half conscious, with the upper part of his body inclined backwards ; abstraction, with internal uneasiness ; confused, *silly* actions.

SULPHUR : apathic, abstracted, confused, avoids intercourse with others ; cannot connect two thoughts together, and is as if weak-minded ; if anyone addresses him, he is as absent as if he were awaking from a dream, looks imbecile, and must exert himself in order to conceive and to answer properly ; runs about in the room without knowing where she is, with open eyes ; words and expressions heard pass again involuntarily through the mind ; speaks day and night nothing but nonsense ; takes old rags for beautiful clothes, spoils her

things, and throws them aside, meaning thereby that she has everything in abundance, with emaciation even to a skeleton; forgets every moment what he was about to do, even what has just happened is only dimly remembered; the word in his mouth escapes him; remarkable forgetfulness, especially for proper names; conflux of very many wandering ideas.

§ 133.

REMEDIES THAT ARE NEXT MOST SUITABLE.—As such we introduce as useful in not a few cases of at least *incipient* intellectual weakness, in general: 2) alum., amm., ars., cham., ign., lyc., merc., natr., natr-m., phos-ac., puls., staph., and recommend, particularly:

ALUMINA, when there are the following symptoms: great distraction, inattention and instability of ideas while reading; inability to think connectedly, stupidity, and inability for intellectual exertion; great mental weakness; easily commits errors in speaking, and chooses inappropriate words; feeling as if he would lose his consciousness, or as if it belonged to another body; what one sees and speaks, seems as if it were seen and spoken by another; anxiousness, as if he would lose his reason; abstraction and stupefaction; continual weakness of memory, and great forgetfulness; frequent attacks of absence of mind and thought, with dulness of sight and hearing, or in alternation with super-excitation of the mental and physical powers.

AMMONIUM: diminished power of thinking, great vacuity of thought; does not appear to be quite conscious; ideas difficult to arrange, unsettled, and, at last, when speaking, does not know how he shall end his speech; easily commits errors in writing and reckoning; easily makes mistakes in speaking, with confounding of the words when relating anything, or must use quite other thoughts and expressions than he intended; great distraction; extreme forgetfulness and abstraction, with headache when meditating.

ARSENICUM: weak memory, and easily forgetful; stupidity, mental weakness, and inability to think; great weakness of understanding, apathy, and fatuity; frequent crowding of erratic unsettled ideas; absence of understanding and internal

sense, with inactivity of the external, as in sleep; senseless lying down, with stammering of incomprehensible sounds, staring eyes, cold sweat on the forehead, trembling, and small rapid pulse; loss of sensation; wandering talk, with open eyes.

CHAMOMILLA: joyless apathy, with sleepiness without sleep; difficult conception; understands and conceives nothing rightly, as if from deafness or coma vigil, and with incorrect answering; frequent vanishing of thought; easily makes mistakes in speaking; omission of words and syllables when writing; inattention, distraction, and thoughtlessness; sits stiff and immovable as a statue, and notices nothing go on around him; shakes his head forwards and backwards; great indifference to all external excitants, nothing makes any impression.

IGNATIA: abashed, goes about quite perplexed and out of countenance; stupidity, with precipitance, and rush of blood to the face when hurried; stares before him, as if buried in thought; weakness of thought and memory, after vexation; uncertain memory, not to be relied on; inability to fix his thoughts on a subject for one moment; difficulty of thinking and speaking, especially in the evening.

LYCOPodium: extreme indifference and insensibility to external impressions; distraction and weakness of memory; confounding of words and syllables in speaking; confounding of letters when reading, he forgets their names; selects inappropriate words; confounds the most familiar things, with ability to speak easily, without error, on abstract ideas; cannot fix her thoughts on any subject, owing to a feeling of emptiness in the head, with difficulty of finding the proper words and expressions; cannot do anything, or think, and consumes his time in trifling; thought, as it were, at a standstill; intellect helpless, and as if torpid.

MERCURIUS: thoughts vanish easily; abstraction, does not know where he is; weakness of intellect, dizziness, does not hear what is asked him, cannot well retain what he has read, and easily makes mistakes in speaking; cannot read anything, nor work, speaking is disagreeable, head is confused, and where he sits he falls asleep; cannot calculate or consider anything; distraction, with flow of many ideas, each of which immediately usurps the place of the other; extreme weakness of memory, forgets the first part of the sentence before he has

commenced the second ; absurd speeches, actions, and foolish, *silly*, confused tricks.

NATRUM CARBONICUM : extreme inattention ; distraction, especially early in the morning ; easily commits himself in writing ; very forgetful, must consider a long time before anything occurs to him ; helplessness, cannot accomplish the easiest things ; weak thinking powers ; want of power of comprehension when reading and listening, with difficulty to connect the ideas ; weak confused dispersed thoughts, with difficulty to collect himself ; inability to think acutely and continuously, also with vertigo ; stares, with vacuity of thought, as if stunned ; frequent attacks of inability to collect one's self.

NATRUM MURIATICUM : inability to think, difficulty of thinking and apathy, with discouragement ; vacuity of thought and stupidity, with sleepiness, especially in the afternoon ; has not his thoughts under his control in the evening ; must think a long time before he finds the proper word, etc. ; slow collection of ideas, and tardiness ; great want of memory, everything is recollected as if in a dream ; recollects nothing of yesterday, and believes he has lost his reason ; can no longer recollect what he was going to write ; whilst pursuing an idea that which has just entered his mind often suddenly escapes him, and the idea remains only in a disconnected form ; great distraction and instability of ideas ; easily commits himself in writing and speaking ; goes out of the room, as if unconscious, and comes to himself again on being addressed by others ; awkwardness, stumbles against everything, and allows everything to fall out of his hands.

PHOSPHORI ACIDUM : great insensible indifference, and inclination to bore frequently in the nose ; indolent inelastic mind, without imagination ; want of ideas, and weakness of understanding, with vertigo from meditation ; inability to connect his ideas ; cannot rid himself of an idea once conceived, and not succeeded by others ; cannot find the right words when speaking ; vacuity of thought and want of consciousness early in the morning, when alone ; unfitness for any kind of mental labour ; when reading, extraordinary flow of extraneous thoughts, which prevent him from understanding what he reads, everything immediately forgotten again, with difficulty of thinking on the most familiar things.

PULSATILLA : complete inability to collect himself, does not know where he is, nor yet what he is doing ; frequent vanishing of thought ; stupidity, as from want of memory ; difficulty, in speaking, of finding the proper words ; frequent omission of several letters in writing ; fatuity ; fixed ideas ; thoughts once conceived will not give way to others, cannot get them out of his head ; great flow of unstable, wandering ideas.

STAPHYSAGRIA : obtuseness of intellect, rendering him unfit for any mental exertion ; thoughts vanish easily ; vanishing of thought when interrupted in speaking ; when he desires to grasp an idea it escapes him ; when meditating, such a conflux of confused ideas that he cannot disentangle himself ; great weakness of memory ; knows no longer what he has thought and written the moment before ; does not know whether that which he has in his thoughts has actually happened, or whether it occurred only in a dream.

§ 134.

3. **RARER REMEDIES.**—Beside the above-mentioned medicines, the following will sometimes be found not less useful in some cases of incipient or confirmed weakness of understanding and mental derangements : 3) agar., ant., baryt., bry., calc., chin., cupr., kal., n-vom., plumb., sec., thuj., veratr., and among these especially when the following symptoms occur :

AGARICUS : indifference, and unfitness for any kind of mental exertion, great weakness of memory ; dulness of sense, with inability to collect one's self, intoxication, staggering, and feeling in the head as after night watching, or severe mental exertion ; fatuous imbecility.

ANTIMONIUM : great weakness of the understanding ; fatuous loss of wits, with speechlessness, and lying down, without desire for food and drink, accompanied by constant tugging at his neck-cloth, and unconsciousness, involuntary evacuations, with bed-sores, without consciousness of them.

BARYTA : disregardful, inattention, and want of memory ; great forgetfulness, so that the word in his mouth escapes

him ; in the middle of a speech frequently the most familiar word fails him ; great imbecility.

BRYONIA : imbecility, with evanescence of thought, as on fainting ; weak memory ; stupidity, with difficulty of thinking, great forgetfulness, and dulness of the senses ; does not know what she is doing, and lets everything fall out of her hand.

CALCAREA : frequent vanishing of thought ; weak memory, great forgetfulness ; great difficulty of thinking, and inability to think, with feeling as if the brain were paralyzed, and easy commission of mistakes in speaking.

CHINA : great flow of ideas, with uncommon difficulty of arranging them ; readily commits errors in speaking, writing, and misplacement of words ; frequent sudden want of words in speaking, often with repugnance to attention, and constant inclination to lie down.

CUPRUM : stupidity and headache ; want of ideas and weak memory ; frequent inability to collect one's-self, and vanishing of thought ; apathy, like coma vigil ; lies apathetic and indifferent in a corner ; confused speech and actions.

KALI CARBONICUM : distraction, and inability to direct his attention to one object ; want of presence of mind in his business ; makes mistakes easily, and difficulty, in speaking, of finding the suitable words ; easy vanishing of memory and of the thoughts, accompanied by jingling in the head ; want of memory.

NUX VOMICA : distraction, and inability to collect his thoughts together ; easily makes mistakes in speaking and writing, with omission of single syllables and whole words ; inability to think, with great forgetfulness, confusion of ideas, laborious seeking for words, unsuitable expressions, and mistakes in measure and weight ; extraordinary flow of ideas, even to inability to collect one's-self.

PLUMBUM : weakened thinking powers ; weak memory ; absence of mind ; fatuous imbecility ; foolishness and confused speech ; loss of all the senses, with constantly increasing paroxysms of convulsions.

SECALE : foolishness and fatuous imbecility ; child understands nothing, and does not answer ; fatuous dulness of the senses, with dilated pupils ; difficulty of thinking and speak-

ing; loss of wits, with great forgetfulness; dulness of all the senses.

THUJA: long in collecting his thoughts together, with seeking for the words in speaking and when talking slowly; mental embarrassment, thoughts once conceived cannot be got out of the head; want of attention towards those around him; internal weakness of the head, brain as if torpid and dead.

VERATRUM: deficiency of ideas, intellectual labours make no progress; as if he were puzzled, inability to think, and introspective, when he has nothing to do; memory almost extinguished, forgets the word in his mouth; dreamy consciousness, does not recognise his own family; almost total vanishing of the senses; derangement of the understanding.

Lastly, beside those remedies named, we direct the attention of the practitioner to: 4) ambr., arn., aur., camph., caps., carb-an., carb-vg., croc., lact., laur., oleand., petr., phosph., ruta., sabad., sep., sil., zinc., for further accounts of which we point to *general* indications (§ 44) of the *first* part.

§ 135.

4. INDICATIONS ACCORDING TO THE SYMPTOMS.—In accordance with these the following will always be found especially suitable in *incipient* or *confirmed* fatuous *imbecility*:

ABSENCE of mind, in frequent attacks: 1) lach., merc., n-mosch.—2) anac., bry., calc., carb-an., cham., cupr., puls., staph.

ATTENTION, WANT OF: alum., bell., hell., kal., natr., sulph.
CHILDISH MANNERS, vide *Fondness*.

COLLECT ONE'S SELF, INABILITY TO: 1) bell., hyos., lach., op., sulph.—2) ars., lyc., merc., natr-m., phos-ac., puls., staph.—3) agar., bry., calc., kal., n-vom., plumb., sec., veratr.—4) aur., carb-an., lach., laur., oleand., sil., zinc.

COMPREHENSION, DIMINISHED POWER OF: cham., hell., natr., oleand., zinc.

CONFUSION of conceptions, ideas: 1) anac., bell., hell., hyos., lach., n-mosch., op., stram., sulph.—2) agar., ant., calc., croc., cupr., n-vom., sec., veratr.—3) cann., caps., natr., phos-ac.

DISTRACTION: 1) bell., hell., sulph.—2) alum., amm., cham.,

lyc., merc., natr., natr-m., phos-ac., puls.—3) calc., chin., cupr., kal., n-vom., plumb., thuj.—4) oleand., plat., sep., sil.

FONDNESS, childish behaviour: acon., anac., bell., carb-an., carb-vg., hyos., merc., n-mosch., stram.

FORGETFULNESS: 1) anac., bell., hyos., lach., n-mosch., stram., sulph.—2) alum., amm., ars., merc., natr., natr-m., phos-ac., staph.—3) calc., carb-an., carb-vg., croc., oleand., petr., phosph., sil.

———— of the word in one's mouth: 1) hell., hyos., lach., merc.—2) arn., baryt., croc., natr-m., sil.

IDEAS, WANT OF, etc., vide *Thought, want of*, etc.

IMAGINATION, EXCITEMENT OF THE, of a confused kind: 1) anac., chin., lach., op., phosph., sulph.—2) alum., ambr., ant., calc., lyc., phos-ac., veratr.

IMBECILITY: 1) anac., bell., hell., hyos., lach., n-mosch., op., stram., sulph.—2) alum., amm., ars., cham., ign., lyc., merc., natr., natr-m., phos-ac., puls., staph.—3) agar., ant., baryt., bry., calc., chin., cupr., kal., n-vom., plumb., see., thuj., veratr.—4) ambr., arn., aur., camph., caps., carb-an., carb-vg., croc., lact., laur., oleand., petr., phosph., ruta., sabad., sep., sil., zinc.

INATTENTIVENESS, vide ATTENTION, *want of*.

INDIFFERENCE: bell., chin., hell., ign., lach., n-mosch., phos-ac., sulph.—2) calc., chin., op., sil., veratr.—3) anac., cham., croc., kal., lyc., natr-m., puls., sec.—4) agar., alum., carb-an., carb-vg., laur., stram., sulph., thuj., zinc.

INSENSIBILITY, vide SYMPATHY, *want of*.

MEMORY, WEAKNESS OF: 1) hyos., lach., natr-m., n-mosch., op., staph., sulph.—2) anac., ars., bell., hell., ign., lyc., petr., rhus., sep., sil., stram., veratr.—3) alum., calc., croc., oleand., puls., zinc.—4) amm., camph., carb-an., carb-vg., cupr., kal., merc., natr., phos-ac., plumb.

———— for *letters*: lach., lyc.—for the *names of things*: lyc., rhus.

———— for *proper names*: anac., croc., oleand., rhus., sulph.—for *occurrences*: natr-m., sulph.—for *what has been learned*, read, heard: hell., hyos., lach., phosph., staph.—for *business*: hyos., kal., phosph., sulph.—for *orthography*: lach.—for *persons*: croc.—for *expressions, words*: baryt., lyc.

SENSES, DULLNESS OF THE, (Stupiditas): 1) anac., bell., hell.,

op., sec., sulph.—2) agar., alum., cham., ign., laur., natr., natr-m., oleand., phos-ac., plumb., staph., stram.

SENSES, IMPAIRED: 1) alum., anac., hell., lach., natr-m., op.—2) agar., amm., ars., aur., calc., lyc., petr., sec.—3) acon., ambr., cupr., ign., laur., plumb.

SILLY manners, vide *Fondness*.

SPEAKING, COMMITS ERRORS IN: 1) amm., calc., chin., lyc., merc., natr-m., n-vom.—2) cann., kal., sep., sil.

SYMPATHY, WANT OF, insensibility: 1) anac., bell., hell., hyos., ign., merc., op., sec., sulph.—2) amm., ars., calc., caps., chin., croc., natr., natr-m., phos-ac., puls., staph., sil., veratr.

THINK, INABILITY TO: 1) alum., calc., hell., hyos., natr-m., n-vom., oleand., op., staph., sulph.—2) bell., lach., lyc., natr., phos-ac., sep., stram., rhus.—3) amm., carb-vg., n-mosch., sil.—4) ign., laur., merc., petr., veratr.

THOUGHT, CONFLUX OF: 1) hyos., op., stram., sulph.—2) alum., anac., ars., calc., chin., lach., lyc., n-vom., phos-ac., puls., staph.—3) agar., ambr., bry., kal., sabad., zinc.

THOUGHT, CONFUSION OF: 1) chin., natr., n-vom., phos-ac., sulph., veratr.—2) ars., cann., caps.

THOUGHT, DEFICIENCY OF: 1) anac., hell., hyos., lach., n-mosch., sep.—2) chin., lyc., natr., natr-m., phos-ac.—3) alum., amm., cupr., veratr.—4) calc., caus., croc., ign., oleand., rhus., staph., thuj.

THOUGHT, EVANESCENCE OF: 1) anac., lach., n-mosch.—2) calc., kal., merc., oleand., phosph., phos-ac., thuj.

THOUGHT, INSTABILITY OF, wandering ideas: 1) acon., hell., lach., lyc., n-vom., puls., staph.—2) alum., anac., cann., chin., merc., oleand., phosph., phos-ac., thuj.

THOUGHT, SLOW FLOW OF: 1) anac., hyos., sulph.—2) chin., ign., laur., lyc., natr., natr-m., phos-ac., sep., thuj.

THOUGHT, VACUITY OF: 1) cann., cic., hell., hyos., ign., natr.—2) amm., anac., croc., cupr., natr-m., phosph., phos-ac., ruta., sep., zinc.

WORDS, WANT OF, deficiency of expressions: 1) anac., hyos.—2) cupr., lyc., n-vom., phos-ac., puls.—3) baryt., cann., con., kal., thuj.

WRITING, COMMITS ERRORS IN: 1) lach.—2) amm., cham., chin., natr., natr-m., puls.—3) cann., sep.

§ 136.

5. INDICATIONS ACCORDING TO THE CAUSES AND CONCOMITANT AFFECTIONS.—In accordance with these indications, the following remedies will always be found particularly useful in fatuous *amentia* :

AMBITION, pride, haughtiness, after : 1) bell., hyos., lach., stram., veratr.—2) alum., chin., cupr., lyc., phosph., plat., zinc.

APOPLECTIC attacks, after : 1) bell., hyos., lach., op., sulph.—2) lyc., merc., n-vom., zinc.

BLOOD, ABSTRACTIONS OF, vide after *Depletion*.

BRAIN, AFFECTIONS OF THE : 1) bell., hell., hyos., op., lach., sulph.—2) ars., lyc., merc.—3) calc., cupr., sep., zinc.

COLD IN THE HEAD, SUPPRESSION OF : 1) bell., lach., sulph.—2) ars., calc., chin., merc., puls.—3) bry., n-vom., sil.

COLD in the head : 1) bell., lach., sulph.—2) ars., chin., merc., puls.—3) ars., calc., n-vom., sep., sil.

CONSTIPATION : 1) op., sulph.—2) alum., chin., natr-m., n-vom., plumb.—3) carb-vg., graph., sep.

CONVULSIONS, as a complication with : 1) bell., hyos., op., stram.—2) ars., cham., cupr., sec., veratr.—3) camph., ign.

DEPLETION, after : 1) chin., hell., lach., sulph.—2) calc., carb-vg., n-vom., phos-ac., veratr.

ENTHUSIASM, from, enthusiastic disposition : 1) agar., lach., op., sulph.

EPILEPTIC FITS, as a complication : 1) bell., hyos., lach., op., sulph.—2) ars., calc., ign., merc., puls.—3) cupr., n-vom., plumb.

ERUPTIONS, suppression of, from : 1) bell., lach., n-mosch., op., stram., sulph.—2) ars., cham., lyc., merc., natr., phos-ac., puls., staph.—3) bry., calc., thuj.—4) ambr., carb-vg., phosph., sep., sil.

EVACUATIONS, INVOLUNTARY, with : 1) bell., hyos., lach., op., sulph.—2) ant., ars., carb-vg., natr-m., veratr., zinc.

FATIGUE of the body, from : 1) hell., sulph.—2) ars., calc., chin., lyc., merc., natr., natr-m., veratr.—3) arn., bry., cann., croc., petr., phosph., sil.

FATIGUE of the mind, from, vide *Study, excessive*, from.

HYPOCHONDRIACAL INDIVIDUALS, in, when anæsthesia has arisen from previous hypochondriasis: 1) anac., hyos., lach., stram., sulph.—2) ign., lyc., merc., natr., n-vom., phos-ac., staph.—3) aur., calc., cupr., phosph., sep.

INTELLECTUAL FATIGUE, from, vide *Study, excessive*, from.

LOVE, UNHAPPY, from: 1) hyos., lach., stram., sulph., veratr.—2) ant., aur., ign., lyc., merc., natr-m., n-vom., puls., staph.—3) caus., graph., plat., sil.

MASTURBATION, from, as a cause: 1) bell., lach., sulph.—2) calc., merc., natr., natr-m., phos-ac., puls., staph.—3) aur., cin., oleand., sep., sil.

MELANCHOLY, after, when this has taken the form of general amentia: 1) bell., hell., lach., sulph.—2) alum., ars., ign., lyc., merc., phos-ac., puls.—3) ant., calc., n-vom., veratr.—4) aur., phosph., sep., sil.

NERVOUS FEVERS, after, typhus, etc.: 1) bell., hyos., lach., op., sulph.—2) ars., lyc., merc., natr-m., phos-ac.—3) calc., cupr., n-vom., veratr.—4) carb-vg., oleand., phosph., sep., zinc.

OLD MEN, in: 1) op., sec.—2) ambr., anac., aur., baryt., con., n-mosch.—3) carb-an., carb-vg., hyos., merc., stram.

PARALYSIS, as a complication, with: 1) bell., hell., hyos., lach., op., stram., sulph., veratr.—2) anac., ars., chin., cupr., lyc., merc., n-vom., sec.—3) alum., arn., canth., carb-vg., caus., graph., laur., oleand., sep.

RELIGIOUS CAUSES, from: 1) bell., hyos., lach., stram., sulph.—2) alum., ars., lyc., merc., puls.—3) amm., caus., con., croc., graph., n-vom., sil., veratr.

SCURVY, as a complication: 1) bell., sulph.—2) alum., amm., ars., calc., chin., merc., natr-m., phos-ac., staph.—3) ambr., anth., carb-an., cupr., petr., sep., sil., zinc.

SPEECH, impaired, with stammering, stuttering, etc.:—1) bell., lach., op., stram., sulph.—2) caus., merc., n-vom., sec., veratr.

SPIRITUOUS LIQUOURS, from abuse of, that is, when fatuous imbecility has been induced by previous oinomania: 1) bell., hell., hyos., n-mosch., op., stram., veratr.—2) ars., lyc., merc., natr., natr-m., puls.—3) agar., ant., calc., chin., n-vom., veratr.—4) arn., carb-vg., sil., zinc.

STUDY, EXCESSIVE, from: 1) bell., lach., op., sulph.—2) ars., calc., lyc., natr., natr-m., n-vom., puls.—3) arn., aur., ign., sep., sil.

VORACITY, with: 1) bell.—2) lyc., merc.—3) chin., veratr.—4) carb-vg., graph., sep., zinc.

II.

ACUTE IMBECILITY, DEMENTIA ACUTA.

ANOESIS ACUTA.

(Acute amentia.)

§ 137.

DISEASE AND TREATMENT.—The acute form of amentia differs, in no way, from the general, or chronic, than in its origin, inasmuch as it never is, like the chronic, the consequence, or ultimate issue of any other psychical disease, but is a condition brought about by the immediate influence of external exciting causes. The causes that may give rise to this state are, especially, taking cold in the head from bathing, or washing in cold water, suppression of a cold in the head, a discharge of pus, old ulcers, or certain cutaneous eruptions, immoderate physical or mental exertion, nervous debility from masturbation, mistimed depletion during other psychological diseases, apoplexy, and other cerebral affections. The treatment, therefore, likewise the notices of the suitable remedies, and of the indications for the application of the same, agree quite with *what* has been said on this point in the foregoing article (§ § 131—136), in which place we have drawn the attention of the reader, at the same time, to those indications also which the exciting causes furnish, so that nothing further remains for us here than to direct attention to the contents of the foregoing article.

III.

. PARALYTIC AMENTIA, PARALYSIS OF THE UNDERSTANDING.

PHRENOPLEGIA.

(Dementia paralytica.)

§ 138.

DESCRIPTION OF THE DISEASE.—The opinions of the different authors on this form of psychological disease are uncommonly divided, inasmuch as some look upon it as a quite peculiar form of disease, others merely as a very ordinary one, only imbecility, complicated with paralysis, and, lastly, others consider it no psychical disease at all, but merely general paralysis, complicated with amentia. We leave this question undecided, but, at the same time consider that it is worth the trouble particularly to consider this peculiar complication, as it certainly offers many essential phenomena, which belong neither to simple amentia, nor ordinary general paralysis, as such. Generally the disturbance of the mental functions precedes that of motion, seldom the latter goes before the former, frequently, however, they both appear simultaneously, and, in most cases, *three periods* are distinguishable, namely, the *precursory* stage, that of *excitement*, and that of *obtuse-ness*. In some cases, after previous chronic headaches, with vertigo, aversion to light, pains in the limbs, dizziness, stupefaction, also with convulsions, starting of the limbs, epileptic movements, and other nervous symptoms, the disease begins with a peculiar stammering and stuttering, that hinders, altogether, the pronunciation of many syllables and words, associated with a kind of immovability of the features, and after which the paralysis spreads first to the tongue, next to the upper extremities, and then to the lower; at first the hands lose the power of holding and grasping anything, then the gait becomes unsteady, staggering and trembling, as in drunken persons, whilst the affected parts, at the same time,

become more or less benumbed, and the muscles soft and flaccid. At the same time, for the most part at the beginning, a great uneasy activity and bustling shows itself in the whole behaviour of the patients; they run hither and thither, out of one room into the other, and are easy in no place; their impulses and inclinations assume a perverted, depraved character; the most innocent men become thievish, miserly, dissolute, extravagant, etc., and, very often, the appearance of this corruption of character takes place long before that of the first physical symptoms. After these symptoms have existed for a longer or shorter time, the commencement of the *second* stage is announced by great excitement, with general wandering talk, confusion of ideas, great loquacity, shouting and singing, even with a true paroxysm of mania, in which the patient handles, knocks over, throws away, and tears in pieces everything that falls in his road, at the end of which, however, the paralytic symptoms immediately again return, and now extend themselves to the muscles of the throat, the trunk, and abdomen. Deglutition also is impeded, with audible gurgling of liquids in the pharynx; the muscles of mastication perform their functions likewise with difficulty; obstinate paralytic constipation appears, and, frequently, retention of urine, or involuntary discharge of the excrements and of the urine; the breathing becomes short; the chin hangs more or less down, and sometimes squinting also appears. At the same time such patients exhibit always an inconceivable voracity, in which, as mastication has become difficult for them, they often swallow very large lumps of food at once, so that already many have been choked in this manner. Most remarkable, however, is the peculiar ambition and pride that almost all of them show, without exception, which pervades the whole of their rambling talk, and insane actions, and, according to which, some believe themselves the possessors of millions and kingdoms, others to be great men famous in history, whilst still others consider themselves distinguished for their extraordinary power and strength, or for their beauty and amiability. Memory and moral feeling are, in them all, totally absent; their nearest friends and relations are perfectly indifferent to them; neither joy nor suffering make any impression on them. Lastly, in the *third* stage, the eyelids become paralyzed, and hang down, the pupils dilated and

immovable, the eyes staring, and insensible to all impressions; the patients hear no longer, utter unintelligible sounds, can swallow with the greatest difficulty only, and appear to be, when eating and drinking, every moment, in the greatest danger of being suffocated. At the same time the general insensibility of the skin increases more and more; the constipation is often the most extreme, and may extend even to two or three months, accompanied by all the concomitant symptoms thereby induced; the attacks of retention of urine becomes more and more dangerous, whilst, in others, involuntary evacuations of urine and fæces are constantly occurring, which give rise to the most frightful uncleanness; infiltration of the lower extremities, malignant gangrenous ulcers, gangrene of the lungs, caries of the bones, and, particularly, boils in the ear, filled with blood, also very frequently appear in addition to the foregoing symptoms; the nose, mouth, and bronchia become the seat of copious secretions of mucus, which often threaten to suffocate the patient; at last the symptoms of general dissolution are more and more striking, the face, and the entire habitus of the patient assumes a cadaverous appearance, and death puts an end to this hopeless disease.

§ 139.

2. CAUSES, NATURE, COURSE, DIAGNOSIS, AND PROGNOSIS.—According to the majority of writers, who have given this kind of amentia their particular attention, it owes its origin most frequently to *sexual excesses* and *immoderate intellectual exertion*, and shows itself especially in men about 40 or 50 years of age, and in women in the climacteric years. The hereditary predisposition also plays an important part, and on the whole, men seem four times more subject to this disease than the women. Besides this, it has been observed to occur particularly in sanguine, muscular persons, also especially in soldiers, officers of the customs, glass-blowers, cooks, iron-founders, workers in lead, etc. All those persons of a proud, ambitious, lively, fiery character, likewise those who have left a busy life for a quiet one, are particularly predisposed to this disease. The *internal cause* of this affection is, however, according to all previous post mortems, not purely psychological and merely functional, but an *organic* disease of the

brain, that shows itself at one time as inflammation of the brain, or its membranes, at another as softening, disorganization, induration, atrophy of one or the other parts of the cerebral substance, and which, at the very utmost, only permits of the question, whether this affection is indeed the cause, or only a consequence of disordered functions of the psychological organs; a question we certainly must allow, without any further remarks, to remain undecided. Beside, nothing is so irregular as the course of this disease. In some the first stage last a long time; others show immediately symptoms of the second; in some the paralysis is almost of no importance, in others it occurs almost in every part of the body; some appear to-day as if they would not survive through the evening, whilst the next day they seem to have regained the use of their legs in a miraculous manner; others appear as if they would last for a long while yet, whilst the next day all the symptoms of approaching death set in. In respect to its duration also, this disease shows great diversity; often it ends in death in two or three months, whilst, in other cases it may, without any perceptible increase, continue to exist for two or three years; the average length of its duration appears to be fixed from eighteen months to about two years, and, in general, men sink more rapidly under it than women. Frequently, also, epileptic convulsions appear as complications. In all cases, moreover, the prognosis is always very unfavourable, and the old school has, as yet, not a single case of cure to point to. Still, patients seldom die in the first stage, when no other further complication occurs, as, for instance, apoplexy, etc., and in the second they succumb generally, not to the disease itself, but the occasionally concomitant attacks of epilepsy. In the third stage they die mostly from weakness, congestion of the brain, or organic affections of the lungs, likewise frequently of suffocation from mechanical causes, accumulation of mucus in the air passages, paralysis of the abdominal muscles, or exhaustion of nervous energy. In regard to the diagnosis, one might sometimes confound the disease, in the first stage, with delirium tremens, in the second and third with simple general paralysis, or with diseases of the upper part of the spinal cord. The extreme difference in the character of the delirium serves to distinguish it from delirium tremens, also the much more rapid disappearance of all the

attacks; in the disease of the spinal cord, the psychological affections are wanting, and the paralysis of the organs of speech, and in the simple general paralysis the remarkable irregularity and changeable character peculiar to the paralytic symptoms of the present disease.

§ 140.

3. TREATMENT.—Since, as may be perceived from the above, paralytic amentia is only distinguishable from simple amentia by the additional indications of paralysis of the brain and spinal cord, so may we here also point in general to the indications given in §§ 131—137 for the treatment of the same, and confine ourselves entirely to the selection of the remedies most particularly suitable to the present form, and to add to what has been said in the above-mentioned place only a few indications having especial reference to paralytic amentia. These remedies are, in general: 1) bell., hell., hyos., lach., op., stram., sulph., veratr.—2) anac., ars., chin., cupr., lyc., merc., n-vom., sec.—3) alum., arn., canth., carb-vg., caus., graph., laur., oleand., sep., and of these will be found most frequently suitable:

In the *first* stage: 1) bell., lach., merc., stram.—2) ars., graph., hell., hyos., laur., n-vom., op., stram.—3) canth., carb-vg., caus., chin., n-mosch., sec., zinc.

In the *second* stage: 1) bell., cupr., hyos., lach., lyc., stram., veratr.—2) alum., arn., carb-vg., caus., chin., hell., merc., op., plumb., rhus., sep., sil., sulph., zinc.—3) anac., ars., canth., graph., laur., n-vom., oleand., sec., sep.

In the *third* stage: 1) ars., carb-vg., lach., lyc., zinc.—2) arn., chin., hell., op., plumb., sec., tart., veratr.

Beside these, always according to the present concomitant affections, the following deserve always particular attention:

CONSTIPATION, in: 1) chin., n-vom., op., veratr.—2) alum., carb-vg., graph., natr-m., plumb., sep., sulph.

EPILEPTIC convulsions, in: 1) bell., cupr., hyos., n-vom., op., sulph.—2) ars., lach., plumb.

EVACUATIONS, involuntary, in: 1) bell., chin., hyos., op.,

sec.—2) ant., ars., carb-vg., lach., laur., natr-m., sulph., veratr., zinc.

EYELIDS, PARALYSIS OF THE : 1) bell., stram., veratr., zinc.—2) op., plumb., sep.

GANGRENE, gangrenous death of single parts : 1) sec.—2) ars., chin., tart.—3) bell., lach., merc., plumb., sulph.

LOWER LIMBS, PARALYSIS OF THE : 1) ars., bell., chin., n-vom., oleand., op., plumb., veratr.

LUNGS, PARALYSIS OF THE : 1) ars., carb-vg., lach., op.—2) chin., graph., hyos., n-vom., tart.—3) bell., merc., sulph., veratr.

MUCUS, ACCUMULATION OF, in the air passages : ars., carb-vg., chin., graph., puls., tart.

NECROSIS : ars., sec., sulph.

PHARYNX, PARALYSIS OF, inability to swallow : 1) caus., cupr., lach., laur.—2) ars., bell., plumb., sil.

PRIDE OF RANK : 1) cupr., veratr.—2) alum., chin., hyos., lach., lyc., phosph., stram., veratr.

PURSE-PROUD : alum., bell., sulph., zinc.

STAMMERING, stuttering : 1) bell., caus., stram.—2) lach., merc., n-vom., op., sec., sulph., veratr.

STRABISMUS : alum., bell., hyos., sec.

SUFFOCATION, DANGER OF, from paralysis : ars., carb-vg., chin., graph., lach., op., tart.

TEETH, GRINDING OF THE : ars., bell., hyos., lyc., plumb., sec., stram., veratr.

TONGUE, PARALYSIS OF THE : 1) bell., caus., graph., hyos., lach., laur., n-mosch., op., stram.—2) canth., carb-vg., natr-m., n-vom., zinc.

ULCERS, of a malignant nature : ars., carb-vg., chin., graph., lach., plumb., sulph.

UPPER LIMBS, PARALYSIS OF THE : 1) n-vom.—2) bell., chin., lyc., sep., tart., veratr.

URINE, INVOLUNTARY EMISSION OF : 1) bell., hyos., sulph., zinc.—2) arn., ars., carb-vg., caus., lach., laur., lyc., merc., natr-m., stram., veratr.

URINE, RETENTION OF : 1) ars., hell., laur.—2) bell., hyos., lach.

VORACITY, in great : bell., carb-vg., chin., graph., lyc., merc., sep., veratr., zinc.

For all other indications, and further information on those remedies here introduced, see also the *general indications* of the first part, § § 44—50.

IV.

AMENTIA WITH CHILDISHNESS, IMBECILITY OF OLD AGE, LERESIS.

DOTAGE.

(*Dementia senilis.*)

§ 141.

1. DISEASE AND TREATMENT.—The imbecility of old age, or the dotage of old men is nothing else than a diminution of the intellectual powers in consequence of advanced age, and must, on no account, be confounded with the amentia of the insane, from which it is distinguished by particular signs. These patients reiterate constantly, and forget that which they have already just said, what they are saying at the moment; disconnected words occur in them alternately with quite rational speeches; frequently they laugh and weep like children. The powers of the intellect are, in their case, exhausted; hence, one generally finds this state in extreme old age only, and, indeed, often especially in great distinguished men, who have wearied their brains by continual intellectual exertion and mental labour. Often a country life, moderate physical exercise, and a suitable diet may contribute much to stop the progress of the evil; and beside this, one will often see much benefit from the exhibition of one or the other remedy suitable to the case; as, for example, ambr., aur., baryt., con., op., sec., for whose details, and further indications, we point to what has been said thereon under the head of *general amentia* (§ 132—136).

V.

DULNESS OF THE SENSES, WANT OF SENSIBILITY.

APATHIA, STUPIDITY.

(Stupor, Stupiditas.)

§ 142.

1. DISEASE AND TREATMENT.—Many writers still distinguish a peculiar condition, holding a middle place between amentia and anoxia, in which the patients sit, as if distracted, or buried in thought, staring straight before them, with the mouth open, like imbeciles, or idiots. That they are, however, not such, is proved by their declaration after their convalescence, when such patients state, that during their insanity, which they always recollect, they are subject to an immoderate flow of imaginary conceptions and illusions of the senses, which domineered over their whole being, and, in consequence of which, some believed themselves on deserted islands, in strange countries, in prison, in houses of ill fame, or even in the gallies; others were the prey to other illusions, inasmuch as they saw themselves surrounded by hearses, their relations on the rack, or deep abysses or gulphs, concealed trap-doors, etc., at their feet. Others again take their bath-room to be hell, their bath for a skiff, a vesicatory for a mark of infamy; other insane imagine their houses to be appropriated to prisoners, or public prostitutes, or take women for men, etc. Again, to others, all faces they see appear ugly and threatening, as they take every one to be intoxicated, hear everywhere frightful expressions, as if one would kill, burn, or relate to them things affecting their honour; their bed is full of the ringing of bells, or the rolling of drums, and all around shot after shot is heard; their relations are attacked by enemies, and call for their assistance. Lastly, others believe themselves questioned concerning what they have done during their lives, and defend themselves accordingly; or they hear machines, with which children are tormented; their body

appears to them to be bored through and through by balls, and their blood to be flowing on to the ground, or an oppressive being, like an incubus, presses heavily on their chest. During all these illusions of the imagination, the patients conduct themselves, from their outward appearance, like genuine automats, stare thoughtlessly straight before them; hear and see nothing that is going on around them; give no answers to any questions; remain standing, or sitting, where one places them; are extremely uncleanly, and must be taken care of like children, dressed, washed, and changed. As may be perceived, the place of this form of psychological disease is, properly, exactly between insanity and amentia; hence we direct the reader, for its treatment to the remedies, and their indications, under the head of *insanity* and *amentia in general* (§ § 107—111, and § § 132—136). We recommend, however, for particular notice: 1) bell., hyos., op., stram.—2) anac., cham., hell., op., phos-ac.—3) cham., croc., cupr., veratr.

VI.

FATUITY, IMBECILITY.

ANOIA FATUITAS.

(*Imbecillitas, Fatuitas.*)

§ 143.

DESCRIPTION OF THE DISEASE.—We understand, by *anoia*, a condition recognised by a total prostration of all the intellectual powers, and which, on the one side, is distinguished from *amentia*, inasmuch as it does not, like the latter, depend on an obtuseness, but on a *limited development* of the understanding; at the same time, however, is again different to *idiotic senselessness*, as, in the latter, the deficiency of the understanding is *innate*, or produced by impeded development, during the *very earliest* childhood, whilst those in the condition which we designate by *anoia*, the weakness of the understanding is

first developed after the lapse of the earliest years of childhood. This *developed* fatuity about to be discussed here, begins frequently first at the age of puberty, and appears in very different degrees. Usually those afflicted in this manner are, in general, normally organised, and by no means deprived of all intelligence; only their intellectual capabilities, and mental inclinations, are more limited, and less capable of cultivation than the minds of those persons perfectly capable of development, so that in spite of all pains, still they never can arrive at that degree of understanding and knowledge which their education and social position must be able to provide for them. In the lowest classes of the people such individuals give themselves up to the coarsest, hardest labours; in higher ranks they learn, from necessity, to read and write, and, sometimes, even a little music; still, all they do is done only in a very imperfect manner. The former, as well the latter, however, are not able to form any conclusion, nor to meditate on anything; their thoughts attach themselves to nothing, and they are entirely without foresight; neither hatred nor love takes deep root in their minds; they separate from their parents, friends, and acquaintance, without the least pain; still, some of them are often very thankful for the care conferred upon them. In respect to their disposition, the same gradations occur in them, comparatively, as in the rest of mankind. Some have only weak, obscure sensations, whilst the sensations of others are more developed and manifold; in some the memory is tolerable and active, in others, again, it is quite deficient, or limited to everyday matters; lastly, some show particular dispositions and inclination to certain things, which, often, are not indifferently learnt by them, whilst others have absolutely no aptitude or desire for anything. Habit has a constant influence on their behaviour, and gives to their whole mode of living a great regularity; however, a great want of will and attention shows itself in all, and they never are able to compare and connect their feelings, sensations, and ideas. If left to themselves, such patients become neglectful, attend badly to their nourishment, never keep themselves clean, nor protect themselves either from the weather, or any other prejudicial influence; they are always fearful, timid, and indolent. At the age of puberty, sometimes, they become excited, fall in love, abandon them-

selves readily to onanism, and are very desirous of sexual intercourse; become also jealous, hysterical, or melancholy. In some, all the reasoning powers, without exception, are of the same low degree, without exactly being entirely and completely suspended; such are, particularly, those who appear to be born to servitude and slavery; all their mental and intellectual faculties are sensible to external incentives only; they think and act through others only; they are serious, speak little, and give quite satisfactory answers, when we do not put questions to them on things above their comprehension; they are agreeable and willing to everything, provided only they are not obliged to think about it, and to break in upon their daily habits; still, they are very indolent, and must be driven to work. So-called FATUITY (*fatuitas*) is distinguished from this condition of profound debasement of the intellectual powers, characterised for the most part, especially, as IMBECILITY (*imbecillitas*), by a less degree of general obtuseness of these faculties. Those patients resemble, in many respects, these imbeciles, particularly in regard to their mobility, and the mutability of their propositions, resolutions, movements, and actions. There is no energy in what they do, they are not able to follow any conversation, and still less any scientific research; they take the most severe jokes as earnest, and laugh at the most sorrowful; they fix their eyes upon things without seeing them; they listen, attentively, without understanding, although they act as if they did. Mostly, in an extreme degree satisfied with themselves, they find, generally, great delight in hearing themselves talk, or they seek for expressions which do not agree with their physiognomy. Their gestures, positions, style of dress, are generally extremely remarkable, and never in harmony with their thoughts and conversation. They are cunning, subtle, lying, quarrelsome, wrathful, and very cowardly and fearful, full of pretensions, easy to manage and to lead, incapable of work however, and of any exertion.

§ 144.

2. CAUSES, PROGNOSIS, TREATMENT.—Among the *causes* of acquired imbecility we may justly reckon everything that debilitates and exhausts the intellect in early youth, as,

for example, fright, onanism, over-feeding of children, too early and immoderate use of spirituous drinks, abuse of narcotic substances, immoderate depletion, and discharges of lymph; too long sleep, or long night watching; nervous and cerebral diseases, etc. Moreover, in regard to the *diagnosis*, no great difficulty occurs, as the imbecility *induced* by any of the above causes, at the most, can only be confounded with the *hereditary* form, which, however, is impossible when a closer examination proves, that the present condition has not always existed, but only for a shorter or a longer time, for a few months or a few years, and has first commenced *from this or that occasion*? Sometimes, however, the parents try to conceal these causes, in which case, then, the retarded cerebral development, without visible deformity of the cranium, may give the physician a hint as to the age at which the atrophy of the brain has begun; after which, on instituting an examination of the patient's limbs, language, look, pupils, etc., before the parents, the latter, when they begin to comprehend, fully, the danger of the patient's condition, will readily express themselves further on the probable inducing causes, known to them, of this disease. Yet the mere slow rate of the development of the understanding, which so frequently occurs, must, by no means, be confounded with imbecility. Even those children most behind in regard to development of the intellect, in whom no imbecility exists, have a normally formed cranium, their look, if sometimes dull, and void of expression, is still never unsettled and wavering, and in all of them is found a certain degree of obedience, moral feeling, joyousness, love of their relations, and a sense of duty, in which the imbecile is deficient. Very many children, with quite healthy intellectual parts, often remain, for a long time, in a closed and imprisoned bud-like condition, approaching very closely to imbecility, after which, however, when this difficulty is happily overcome, and broken through, a state of more extended development of the intellectual parts, partly and often all the more rapidly shows itself, and already more than one such youth, who, in his childhood and boyhood, was looked upon contemptuously as a simpleton, has, subsequently, become developed into a man of great intellectual strength and power, before whom his former mockers were compelled to hide themselves, like real school boobies. Such an one, according to Schubert, among others,

was the famous Graff von Ballingen, *Albertus Magnus*, also the Prelate Oetinger, who had the character of being the veriest simpleton until a powerful passion, aroused within him, tore asunder at once the bonds that had hitherto held his faculties enslaved. Schubert also points to children who first began to talk at a very late period, and in the afterpart of their lives became powerful and eloquent speakers. Of the *course* and *prognosis* of ania properly nothing can be said, as, when, left to itself, it remains always at the same point, and properly can be radically cured in the very simplest cases only. Yet in the majority of these unfortunates, a great deal may be done by suitable education and instruction conformable and appropriate to their powers of comprehension, for the further improvement of their intellectual faculties, and we may, thereby, not only make them useful in society, but also able to bear more easily their sorrowful fate. Bodily exercises in particular very frequently serve the purpose of reanimating the retarded progress of their intellectual development. Sometimes such patients relapse into furious madness, after the cessation of which the use of their reason occasionally again completely returns. Medical treatment also, is often of much use in this species of imbecility, and on this account we draw particular attention to: 1) bell., hell., hyos., lach., op., sulph.—2) anac., calc., n-mosch., oleand., sec., sep., stram.—3) agar., alum., arg-n., ars., baryt., croc., natr., natr-m., phos-ac., plumb., puls., staph., for whose further indications we direct the reader to what has been said regarding those remedies under the head of *Amentia* (§ § 132—136.)

VII.

ABSENCE OF REASON. IDIANOIA. HEREDITARY IMBECILITY.

ANOIA INNATA.

Idiotismus, Idiocy.

§ 145.

1. DESCRIPTION OF THE DISEASE.—We understand by *Idiotism*, or *absence of reason*, those kinds of imbecility, which

depend on a *hereditary* or *innate* deficiency, or an opposing obstacle to the development of the understanding in the *earliest* years of childhood. In such imbeciles, says Esquirol, no trace whatever of intellectual or mental activity is to be found, and their psychical organization agrees perfectly with their intellectual condition. Their head is either disproportionately large, or remarkably small, badly formed, mostly flattened at the sides, or towards the back part. Their features are irregular, the forehead low, small, almost pointed, the eyes distorted, squinting, the lips thick and protruding, the mouth always open and constantly drivelling, the gums spongy, the teeth bad and decayed. This irregularity in their external formation allows us, at once, to determine extremely imperfect mental functions, and, indeed, they are all deaf, blind, and dumb, or, at least, hear and see badly, and are able to produce only inarticulate sounds. They are not better endowed with taste and smell; the most repugnant and the most delicate, the most offensive and the most odoriferous things are quite the same to these unfortunates; they swallow everything that falls into their hands, and put that away only which they cannot swallow. Sensation, even in many of them, is quite absent, so that sometimes they scratch their skin until the blood comes, without their experiencing the least pain. Their arms and hands are either crippled, or deprived of motion; they extend their limbs with insecurity, lay hold of everything in a left-handed and awkward manner, can retain them with difficulty, and allow everything to fall out of their hands. Their gait is likewise just as insecure; they fall easily, or remain in the position in which one has placed them; others, of themselves, walk in a direction without any purpose, or move themselves without a distinct object. Thus, almost totally deprived of all organs of sense and understanding, these human animals cannot truly arrive at any kind of development of the intellectual powers, and education also is of no use where there is such a deficiency of material. Unable to fix their attention on any object whatever, they are incapable of concentrating their minds on a subject, or of executing anything; they hear without understanding; they see without observing; no memory assists them in retaining external impressions; they are unable to draw a comparison, to distinguish one thing from another, to criticise,

and hence also to covet anything, they have no desires, and, therefore, no necessity to make themselves understood by external signs, or to speak. Their speech at once indicates the low grade of intellectual development at which they have arrived; generally they produce but inarticulate sounds, an incomprehensible clamour, or a long roar, interrupted merely in order to move the lips, as if in laughter, and if they should ever pronounce a few words, they express no idea whatever by them. Yet there are some, who, like children, or certain animals, form for themselves a kind of language of signs, which, however, is only comprehensible to those who are daily near them, and have the care of them, and which are limited to the simplest necessities of life, and those natural wants, to satisfy which they require extraneous assistance. At the same time they live constantly separate and retired; their intellectual development remain the same as it was at the time of their birth, or the appearance of the obstacle to its progress. The demands of the stomach for nourishment make not the least impression on them; when they see no food, they have no desire to eat nor to drink; in fact, to keep them alive one must feed them like little children. They satisfy the want of nature without shame and timidity, whenever they may feel it, indeed sometimes without having any consciousness whatever of it. The majority of idiots have not even the usual natural inclinations, and rank, in this respect, lower than animals, so that they would be exposed to an inevitable death when the tenderness of their parents, and the general sympathy and compassion did not provide for them. Some have particular ridiculous whims or habits, just as if they were machines one had wound up in order always to perform the same movements. The majority are addicted to the most shameless onanism. Some are deficient, totally, of many senses; others have their limbs quite contracted; others, again, sleep rolled up into a ball. Some are so totally deprived of all sensation, that they can bite, tear themselves, pull their hair out, without feeling any pain, or, at least, without connecting the cause with the pain itself; they are completely unconscious of their own individuality, so that they do not even know that the suffering part belongs to them. Still, it is a most important remark, that whilst certain physiological symptoms, as, for instance, the staring look, and the impossi-

bility of fixing the attention on objects, the singular automatic movements, and the inability of some parts not paralyzed to perform certain motions subject to the will, appear to be indeed highly essential signs of idiotism; others, on the contrary, may be wanting, as, for example, the dumbness, the deafness, the general and local insensibility, the perversion of taste and smell, and so on. According to Seguin, idiots are beings badly provided with imperfect organs; their instincts are limited, but violent and stormy; their sensations determine them to attention, to judge, to compare, distinguish and retain impressions, without the expression of these activities; the foundation of the intelligence exists, but it is not exercised, because the unfortunates want the peculiar voluntary co-operation, the initiative. The idiot applies all his intellectual powers to concrete ideas only, which he confines to an extremely small number, often to one only, and at each representation the whole power of his intelligence appears to be directed only to this, to exclude and to remove all phenomena that do not gratify him. In a physiological point of view he *can* not, in an intellectual he does not *understand*, in psychological he *will* not, and he could and would, when he only understood and experienced his impulses.

§ 146.

2. CAUSES, DIAGNOSIS, TREATMENT.—Among the *predisposing* causes, the soil, the water, the air, and the customs of the country, deserve mention first, also, its hereditary nature, as all these circumstances may contribute much to lay the germ of idiocy in the parents and their children. As *exciting* causes particularly distinguish themselves; lively, deeply-penetrating mental emotions of the mother during pregnancy, erroneous treatment of the child during parturition, namely, compression, or injury of the brain, blows on the head, convulsions, hydrocephalus, typhoid fevers, etc. Further, cretinism, abuse of spirituous drinks by the parents, especially during pregnancy, belong thereto; too frequent parturition, too great age of the parents at the time of conception, too great difference in the character of both parents, continual constant working in copper; further, all sorts of paralysis, likewise blindness or deafness of the parents. Should idiocy

appear primarily a few weeks after delivery, it is often a consequence of drunkenness, or violent mental emotions in the nurse, or severe acute disease of the infant; but, alas, it is also not seldom induced by the criminal irritation of sexual organs of these poor new-born beings. In regard to the *course* of idiocy, it is remarked that this disease, if left to itself, increases with time. Sometimes one sees also children, who were born with healthy intellects, but their understanding is, for their age, much too greatly developed, and in remarkable disproportion to their physical powers. Such children whose minds are prematurely ripe, are soon used up and exhausted, the development of their understanding does not proceed beyond a certain degree, and all the hopes formed of them are destroyed; they become true idiots, belong then, however, not only to the class before us, but also to that of those patients with *acquired* imbecility. In regard to the *diagnosis*, on the whole, it is not easy to commit an error, if we only keep to this, that in all children, with acquired imbecility, the head is usually very large, and the features finely marked, the eyes remain long shut from the light, and are usually inclined to squint; every one of them takes the breast with difficulty only, they suck badly, do not thrive, are thin and pale, learn very late, begin to run in their fifth, sixth year, often indeed, for the first time, at the age of puberty; their language is not developed, and if ever they learn a few words, it happens seldom before the seventh or eighth year. According to previous researches the form of the cranium does not always furnish a sure sign of idiocy; still, according to Esquirol, the skull is found to be generally depressed, the diameter, from the forehead to the occiput, lengthened, the parietal bones flattened towards the temples, and the forehead thereby more or less pointed, and the right and left half of the hollow of the cranium unequal. The *prognosis* of idiocy is always extremely unfavourable, still Seguin considers only those children absolutely incurable in whom no power of motion occurs at all, and as completely incurable, those affected with epilepsy, chorea, and partial paralysis. Extremely interesting, however, are the attempts at the education of such children, applied by Seguin with distinguished success, inasmuch as he tries to perfect, in a methodical progressive manner, first, the faculty of motion, and the use of the limbs, after that

the function of the senses, of sight, hearing, and feeling, and then gradually passing from what is easy to what is more difficult; they draw lines, write, speak, read, form ideas, comprehend figures, exercise their memory, use circumspection and reflection, distinguish trees, plants, stones, animals, and other objects; reckon, comprehend geometrical distinctions of space, observe decency, cleanliness, etc.; teaches them to be conscious of their impulses and inclinations, and to conform to the social relations, and to become interested in their personal existence and its human perfection. He has amply detailed his method in his work, "*Traitement moral hygiénique et éducation des Idiots, Paris, 1846,*" a work that we can recommend to every reader who interests himself in this subject as absolutely the best that has been written thereon. Further, should anyone desire to make the attempt, with suitable remedies, to promote the retarded development, we would here recommend, before all others, calc., sulph., sil., which, when timely exhibited, will certainly show themselves not altogether useless even in the necessary transformation of the cranium. Besides all the remedies introduced under the head of *amentia* are here also worthy of notice.

VIII.

SENSELESSNESS.

CRETINISMUS, CRETINISM.

Imbecility of the Alpine Idiots.

§ 147.

1. DESCRIPTION OF THE DISEASE.—The imbecility of the cretins is distinguished from that of idiots thereby only that it is a still lower grade in the scale of intelligence, inasmuch as, if the soul-life of the idiot may be compared, in a certain respect, to that of the more elevated mammalia, the cretin, on the contrary, in the lowest grade of his stunted growth, scarcely resembles the infusoria, that only eat, drink, sleep,

and evacuate, as he, in fact, merely *vegetates*. There are, certainly, various degrees among them, which ascend from the infusoria just mentioned, to the silly deaf and dumb, and from him to within a certain distance of the ordinary, but intellectually weak, human being; but all of them, without exception, are, bodily and mentally, crippled beings, whose physical and mental improvement has stopped at the lowest stage of development. Their size seldom exceeds that of a child of a few years, and even the best of them have not trained the feet to walk, the tongue to stammer. Their abdomen is generally enlarged, the face bloated, the lower jaw prominent, the lower part of the head increased in size, and the head generally disproportionately thick and large. The tongue, which, for the most part, protrudes from the open, slimy, and drivelling mouth, is a thick mis-shapen mass; the neck unusually thick, and mostly, besides this, deformed by a hideous loathsome goitre, or so very slender, that the head sits on it like a monstrosity; occiput and vertex are, for the most part, remarkably flattened, the walls of the cranium thickened, and the brain disproportionately small; the eyes lie deep in their sockets, with shy, unsettled look, and are even able to bear the glare of the fire or sun without inconvenience; the conjunctiva reddened and weeping, the eyelids thickened; their hair is mostly blonde, and thinly scattered; the skin pallid, and of a disagreeable colour; the muscles flaccid and withered; the appetite of the majority reaches to voracity, so that they gulph down their food without masticating it; the digestion and sexual function appear mostly uninjured; sleep is, in the majority, deep and lasting; their knowledge of the outer world is, in the best case, that of a little child; in not a few, however, no trace of a human perceptive faculty is found, and one sees even the bodily sensations and the animal motions quite suppressed. Many of them, indeed, must be lifted, carried, and fed like little children; others, who still possess some power of motion, take and swallow everything which falls into their hands, even the most loathsome and repugnant, as if it were the most delicate food; sight, hearing, and sensation, are likewise quite destroyed; pain, and opposite sensations, heat and cold, blows and wounds are just as indifferent to them as joy and sorrow; no sound of human language, no echo of any kind, not even the least

impression of colour or light is to be perceived in cretins of the lowest degree; the sense of smell only appears to announce to them the approach of strangers. If they experience, by means of this sense, any kind of inclination or repugnance, they do not express this by any sort of sound of the human voice, but by sending forth horrible tones, which, at the most, resemble the barking of a dog, or the bellowing of an animal. Still there are, beside these most pitiable of all cretins, also not a few which, not only like those first described, have reached the development of a child of a few years, but elevate themselves indeed above this, even to the degree of ordinary imbecile, or mentally weak human beings; these have a body less crippled, an erect carriage, an easier gait, more human features, and a more intelligent look; they can move their limbs voluntarily, are capable of sensuous perceptions, and become accustomed to the performance of mechanical occupations. Their language is tolerably distinct; they even answer questions put to them when these are not beyond the limits of their perceptions. Still all of them, that do not belong to the lowest grade, appear not absolutely deprived of psychological faculties, as, cretins of the middle class have been seen, who, although they preferred speaking by signs rather than by words, still, at times, made use of distinctly audible words; and others again, who, although deprived of speech altogether, yet, by signs, showed that their psychological powers were more active than was generally imagined. All physicians also, who have engaged themselves with the treatment of these unfortunate, agree, without exception, in this, that they possess a sort of innate capability of education, which requires only developing, in order to make them into, if not tolerably healthy individuals, at least beings somewhat more human. The majority, beside, die before their thirtieth year.

§ 148.

2. CAUSES AND TREATMENT.—The places where cretinism is usually generated, are the deep, humid, dark alpine ravines, surrounded by high mountains, namely, in the cantons of Wallis, St. Gallen, Glarus, Bündten, Uri, and Tessin, in fact in most of those Alpine valleys which lie below 3,000 feet above the level of the sea. The water used for drinking also

pogation of cretinism. Lastly, some bring forward the *love of imitation* as a cause of this propogation, of which Schubert, who, with others, derives the word cretin from *Chretien* Christian, says, that they were sought after purposely by the nobility, in order that their children should be taught, by habit and example, to imitate these faithful and zealous beings in the fulfilment of their religious customs. Moreover, cretinism may be, very often, by appropriate means, not only prevented, but frequently, also, when present, greatly ameliorated. Pregnant females have often been seen who after having borne many children affected with the disease, have brought quite healthy children into the world, when they were delivered in places lying more than 3,000 feet above the level of the sea; and even those born cretins become healthy and strong when placed early enough in such elevated situations. The education, and appropriate pedagogical, dietical, and psychical treatment of these poor unfortunates may also do very much to improve their condition, as has been proved particularly by Gugenbühl, whose excellent work: "*l' Abendberg, l' etablissement, pour la guérison et l' education des enfants cretins, (Friebourg)* 1845," we recommend to our readers for their earnest consideration. In regard to the simultaneous *medical* treatment, i.e., *homœopathic*, we draw attention, particularly to: 1) sulph.—2) calc., jod., phosph., sil.—3) alum., ars., baryt., hell., phos-ac., zinc., a more extensive view of which may be had in the *general* indications (§ 44) of the first part.

ERRATA.

PAGE.	LINE.	
29	8	from top, for " <i>rarely do we not see</i> ," read " <i>frequently we see</i> ."
„	10	„ for " <i>fancy</i> ," read " <i>phrenzy</i> ."
52		after "Chap. II." read " <i>causal</i> ," for " <i>casual</i> ."
55	10	„ for " <i>phenomena</i> ," read " <i>phenomenon</i> ."
57	16	„ for " <i>in a higher degree</i> ," read " <i>more and more</i> ."
58	4	„ for " <i>also according</i> ," read " <i>always according</i> ."
101	5	„ bottom, for " <i>psychical</i> ," read " <i>physical</i> ."
105		
to		
120		read " <i>accompanied with</i> ," for " <i>accompanied by</i> ."
116	19	from bottom, for " <i>one</i> ," read " <i>we</i> ."
184	5	„ top, for " <i>as if misfortune is to be apprehended</i> ," read " <i>as if misfortune were to be apprehended</i> ."
159	3	„ omit " <i>so</i> " after " <i>found</i> ."
265	2	„ for " <i>one</i> ," read " <i>we</i> ."
267	4	„ bottom, omit " <i>only</i> ," after " <i>why</i> ."
288	21	„ for " <i>perverse</i> ," read " <i>perverted</i> ."
289	8	„ top, read " <i>faeces</i> ," for " <i>foeecs</i> ."
290	8	„ for " <i>activity</i> ," read " <i>activities</i> ."
300	9	„ bottom, for " <i>operates on</i> ," read " <i>transport</i> ."

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